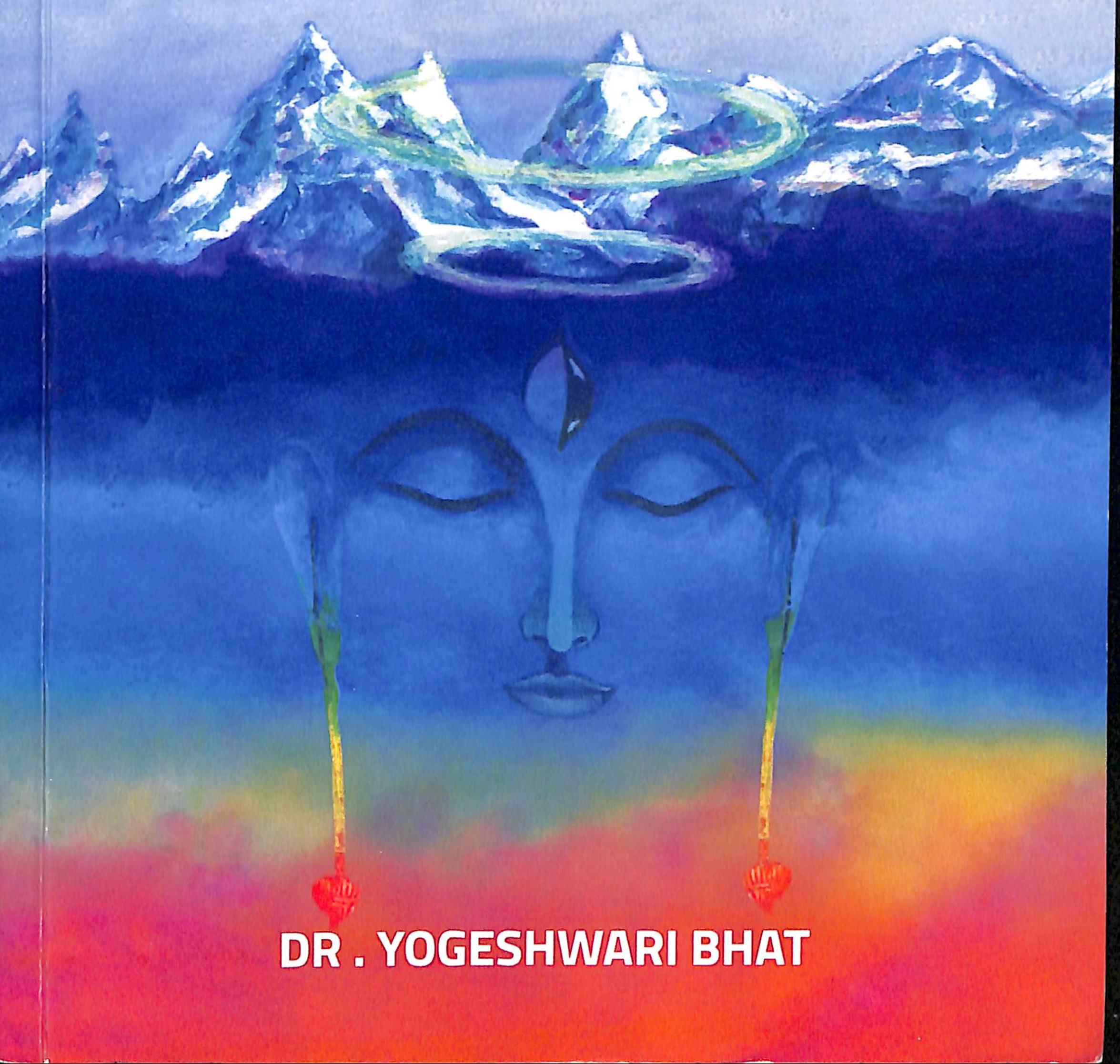
THE ART OF LIVING

Shivyogini Lalleshwari



DR . YOGESHWARI BHAT

Shivyogini
Lalleshwari

शिवयोगिनी लल्लेश्वरी

Lalwakh unveiled by

Dr. Yogeshwari Bhat

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Shivyogini Lalleshwari

Dr. Yogeshwari Bhat

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About the Author

Professionally, a civil engineer and an environmental expert with a doctorate in Harbour – environmental engineering, Dr.Yogeshwari took voluntary retirement from JNPT after a successful career of 25 years, to pursue her interests for a larger cause. Presently an environmental consultant for sustainable development and a strong supporter for the movement against cruelty towards animals, she is also a Vastu shastra consultant and Practices Indian astrology.

Her spiritual sojourn that took roots from her early childhood blossomed further with the blessings of many saints that she was introduced to on the path. With the blessings of Gurudev Sri Sri Ravishankar, her profound revelations of wisdom in this book, is her tribute to the 14th century Kashmiri saint, Sri Lalleshwari.

Named after the deity of her birth-place and brought up in an orthodox family with a spiritual base, Dr. Yogeshwari has been inclined to Spirituality since early childhood, with core humanitarian and spiritual values deeply ingrained in her by her parents Prof Vyankatesh and Kamla Dande. Her living room has always

been resonating with philosophical discussions on teachings of Sri Aurobindo, Raman Maharshi, Acharya Vinoba Bhave, Srikrishna, Buddha, Saint Dyaneshwar, Sri Shankaracharya, Jesus and even of Western thinkers like Socrates, Kahlil Gibran and Earnest Hemingway. The book shelves filled with their works, introduced her to the Bible and the Bhagavad Gita at a very early age.

She got her spiritual initiation from Paramhans Shri Tukai at the age of 17 and became a follower of the Nath Samprayadaya. Later she also started unveiling the spiritual meaning of "Ovi", the poems written by Saint Dyaneshwara and that of Amrutanubhav. A dedicated follower of the Art of Living, the blessings of Gurudev Sri Sri Ravi Shankar touched her as the rays of the Sun, that brings forth a crowning glory, taking her to the inner seat of her Self , painting her life with the best of colours.

Married into a Kashmiri Pandit family, she took to the study of Kashmir Shaivagam. She seemed familiar with the wakhs of the 14th century mystic Sri Lalleshwari. Her quest to unravel the meaning of her wakhs were invigorated when she met Swami Chetanvilas Teertha, who gave

her a book on the Kashmiri saint. She deemed it a signal towards revisiting Sri Lalleshwari. That marked the start of her blissful sojourn, that blossomed later, with Gurudev's blessings.

She says that her experience of writing this book cannot be captured in mere words, as all ways and means are unusual to the mundane world. The Bhavarth – spiritual meaning has been downloaded in a meditative state, by the grace of the divine and the master.

Arpan Patrika

अर्पण पत्रिका

अज्ञान तिमिरान्धस्य ज्ञानाञ्जन शलाकया।
चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नम।।:

"Shivyogini Lalleshwari" is devoted to the lotus feet of beloved Gurudev Sri Sri Ravi Shankar

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Lalleshwari and Me

Shri Lalleshwari, a Shivyogini is an embodiment of love and wisdom. She remained as a mystical entity for Sadhaks and common people too. Her spiritual Sadhana was different and unusual for the people who were not aware of true spirituality and adored only external happenings. Married in a Kashmiri Pandit family, I got introduced to Her by my father-in-law; "She was a supreme saint of Kashmir, who used to roam like a Māch (woman in ecstasy) and uttered few wakhs which are very difficult to understand". I just listened to what he spoke of her with a smile then, but I got an unseen bonding for her. I started reading her Vakh and was getting the vibes of hidden spiritual wisdom. After a few years, Shri Swami Chetanvilas Teerth of the Shaktipaat cult drove me to see Lalleshwari and blessed me. Then she became an inseparable part of my existence.

When I read few of her wakhs, they never seemed new to me. I had a divine faith that I perceive the intended meaning of what she is communicating. In January 2017, I was in The Art of Living Bangalore Ashram. Poojya Sri Sri Ravishankarji was talking on Shri. Abhinav

Gupta - the Kashmiri saint of the 9th Century, who compiled and composed many Granthas on Shaivagam. That year was the millennium Anniversary of Shri Abhinav Gupta and Poojya Guruji was the Chairman of the committee formed to celebrate the event. I got blessings from Guruji, during Darshan and just picked the opportunity to submit my inner urge to say something about Lalleshwari, mentioning that Lalleshwari was also a great saint of Kashmir and we should say something about her. With a positive response from Guruji, I started soaking up in her wakhs again.

The beautiful journey had taken off then - Her wakhs and me. The wakhs are written in old 14th Century vernacular Kashmiri language and they are Mystical to the core. There was a thick veil of language between me and Lalwakh. Nobody around me was able to tell the meaning of words up to my satisfaction. It was a phase of "Neti – Neti" for me. My Self was resonating that she was communicating something unusual and a wisdom higher than mere words. I just surrendered to Poojya Guruji and a new phase of my life started, which shook me to my roots and led me to her blissful realm.

The wakhs are not only words. They carry the wisdom of the Art of Living and has a capability to give a glimpse of the Shiv tattva. It is very essential to disclose the wisdom to spiritual aspirants. With the grace and blessings of my guru Shri Tukai, Poojya Guruji and Swami Shri Chetanvilas Teerth, I started to pen down the wisdom hidden in the Wakhs. The process involved is simply downloading of wisdom, as the soul to soul communication happens in Silence. To start with, I found that, there were three main parts to the wakhs. She uttered some wakhs indicating her spiritual journey and self-realisation – Aparokshanubhooti. Few are for sincere seekers and the rest for common people. I used to read the wakh and the spiritual meaning started to unveil in front of me. Overwhelmed with joy and bliss, I danced many times. The curtain disappeared. I was able to write down whatever she intended to communicate, which is a treasure hidden in simple words. Her words are pearls of wisdom. It is her poetic ability to communicate supreme wisdom in words being used in day to day life. The best master can explain any subject with easy words! That's why people remembered and preserved the wakhs for more than 700 years. Being with the

wisdom of her wakh is like her presence around and I remain with Her always. The beautiful and graceful Lalleshwari I met during meditation. It was an awesome experience. Her glance and smile is imbibed in me, forever.

Sri Lalleshwari

This book is all about the decoding of her wakh and has been written in a meditative state. First, I penned down the Bhavarth – spiritual meaning of the wakhs that she communicated. Later on,

the word to word meaning of the wakhs were written down. I feel that, her wakhs need to be read with proper meaning and can be used as a guiding tool by Sadhaks – spiritual aspirants. The wakhs contain many references from Yogashastra, Shaivagam and Sahaj Sadhana. To understand Her wakh, it is a pre-requisite for the readers and spiritual aspirants to know the basics of our existence and Yoga shastra. So, I selected some relevant aspects of Yogshastra and Trika and put them initially in the first chapter. This will help the readers while taking a dip in the nectar filled in Lalleshwari's Wakhs.

Here I mention a wakh which is for the sincere seekers and one of my most favourite:

आँचार हाँज़नि हुन्द गयाम कनन,
नट्र्य् छिव त ह्ययिव मा।
ति बूज व्वुक्यव तिम रूद्य् वनन,
च़े नुन छुवॅ तॅ च़ीनिव मा।

"I heard the voice of fisher woman at Anchar Lake saying, "The lotus stalks (Nadroo) are for sale. Come and buy if you need them." Wise people heard this call and kept saying, it is to be understood but will you realize it?"

This is an exquisite example given by Lalleshwari which shows us that we should use resources

from this world, for spiritual practice. In the spiritual world, a lotus has a very special place and is a symbol for the manifestation of spiritual awakening and wisdom. The lotus is rooted in thick mud, but it blossoms on the surface of water with the help of its stem – Nadroo, with its leaves afloat, miraculously dry. The mud and water refer to the worldly matters and Nadroo is the connect. This means that, the source of liberation is available in the material world only. Wise are those who understand this simple truth and this is required to be understood and realised by a sadhak.

Assimilation of Lalwakh is an awesome experience for me that led to merging in Her. Unveiling LalWakh has been an auspicious life changing experience for me. A span of 700 years ceased and I could inhale fragrance of the Wakh. It seemed as though I relived and relished her life ......

I hereby like to mention the help from my husband Shri. Ashwanikumar Bhat in explaining Kashmiri words, Shri Pradyumn Khushu for few meaningful spiritual discussions and Shri SK Sadhu, Pune in finalisation of word to word meaning of the wakhs. I am ever thankful to The

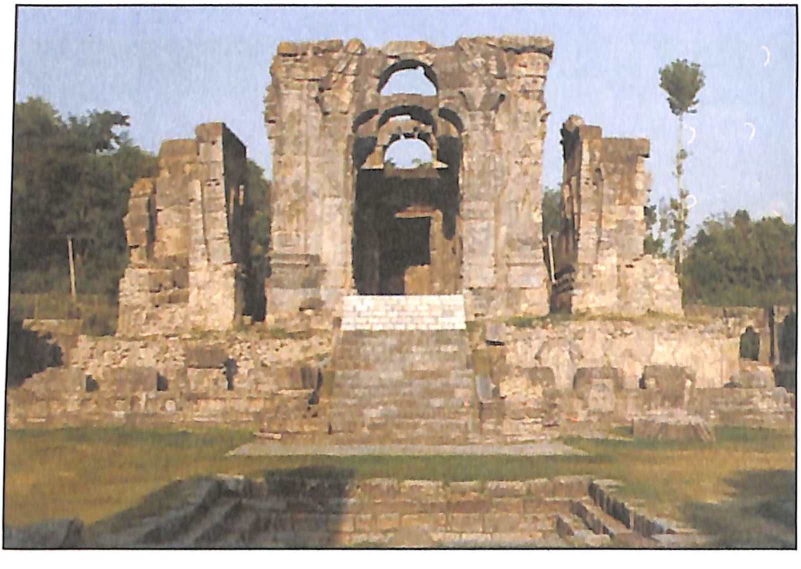
Art of Living - Sri Sri publications for editing and giving a literary form to the text and publishing the book.

I hope the readers and Sadhaks will also relish the wisdom fair and their sojourn on the spiritual path will be blissful........

Dr. Yogeshwari Bhat

Jai Gurudev!!

CHAPTER-1



Sun Temple Martand

।।श्री गणेशाय नम:।।

Kashmir Shaivism, Yogshastra and Lalleshwari

कश्मीर शैवागम,योग शास्त्र तथा श्री लल्लेश्वरी

1.1 Background

The Ancient Indian subcontinent - Bharatvarsha followed the Vedic way of living. Goddess Saraswati is the deity who blesses with Knowledge and Wisdom. It is said that, Kashmir has been Her abode. Students while starting to learn vedic scriptures recite a mantra:

नमस्ते शारदे देवी कश्मीरपुर वासिनी
त्वाम्हं प्रार्थये नित्यं विद्यादानं च देहि में।।

Kashmir is thus associated with knowledge and learning. It is referred as Kashyap-mar, Kashyap-pura, Kashmirpura, Kashmir and now Kasheer, as the locals call it, supposedly named after Rishi Kashyap. For thousands of years, spiritual seekers, saints, yogis and seers of various cults and religions have thronged the Kashmir Valley in the Himalayas. For many it was 'Tapobhoomi' – the cradle of spiritual practices, where the Vedic tradition, Shaivism, Buddhism, Vaishnavism, Jainism and Sufism flourished and co-existed in peace and harmony. Today the Shaiva and Sufi practices remain predominant in the Kashmir Valley. Buddhism, a blend of Bouddha Mat and Shaiva Tantra has flourished in Ladakh for centuries.

The predominance of Shaiva philosophy has emerged through the Guru Gita which is a dialogue between Shiva and Parvati. Few important Shaiva cults existing in the Indian subcontinent are Nāth Sampradāya, Smārtha (the sect that cultivated their way of life around the Shiva consciousness), Veershaiva, Pratyabhidnya, Tamil Shaiva, Kapālik, Pashupati etc. Pratyabhidnya is the

monistic and theistic school of philosophy in Kashmir, later on it was labelled as Kashmir Shaivagam.

One of the important Shaiva mat - cult - the "Nāth Sampradāya", is prominent all over India. This cult flourished in Maharashtra - Trimbakeshwar near Nashik. The Nāth Sampradāya traces their lineages to a group of nine Nāth - gurus - headed by Ādinātha ("First Nāth"), who is identified with Shiva. Next in most lists of nine Nāths comes Matsyendranātha, followed by Gorakshanātha (Gorakhnāth), who is said to have founded the Nāth order of ascetics. During the eighth century, some sadhak families from Trimbakeshwar of the Nāth Sampradāya put down roots in Kashmir. Acharya Somanand – a prominent sage of Kashmir Shaivagama in the 9th century, in his treatise - Shivdrushti - has given references to the connections of Kashmiri Shaiv Parampara, with Trimbakeshwar, Maharashtra*. Yogini Kaulmat is closely associated with Meenānāth - Matchhindranath, from 5th Century CE. Shri Saptashrungi Devi having eighteen

* *Nāth Sampradāya – Uday ani vistaar – by P N Joshi*

hands, at Vani - Nashik - is the Kuldevi of Nāth Sampradāya yogis. This Devi is now also worshiped by Kashmiri pandits as Jagdamba – Bhavani. Piercing the ear is an important aspect in the Nāth Sampradāya, which was practiced in Kashmir but now only followed by Kashmiri women. A gold chain adorns the ears post piercing. Many Maharastrian and Kashmiri traditions are common including new year, Ganpati festival etc.

Kashmir Shaivism, one of the cornerstones of Siddha Yoga tradition, is a branch of the Shaivite tradition that explains how the formless supreme principle, Shiva, manifests the universe. It also describes the means and practices that enable us to reconnect with our innate divinity. It flourished in Kashmir from the latter centuries of the first millennium C.E. through the early centuries of the second. Later on, some tantric practices became predominant and meditation took a back seat in Kashmir. The credit of reviving, practicing and teaching it in its original and pristine form - Advaita Kashmir Shaivism - in the 20th century, goes to Swami

Lakshmanjoo Maharaj. He wrote many commentaries on the Trikashastra - Shaiva Tantra, Bhagavad Gita etc.

Sant mat – a cult of Guru Nanak Devji is also followed in Kashmir. Swami Govind Kaul, one of the Gurus of this tradition, through Bhajans and Bhakti taught the dualistic philosophy of Shaivism - Dvaita Shaivism. Many other revered gurus like Mata RoopBhawani, Shri Gopinathji also taught aspects of Shaivagam in a simple way.

1.2 Shaivagama practice in Kashmir.

The three main divisions of the religio-philosophical school of Kashmir Shaivagam correspond to the three main Shastras:

1) The Agama Shastra
2) The Spanda Shastra
3) The Pratyabhijna Shastra.

The three Shastras, all together, are generally known as Trika Shastra.

The Shaiva philosophy - Shiva Shastra - is an ancient way of sadhana all over the world and predominantly in the Indian subcontinent where it has been practised in many different ways. Infact the Shiva Shastra practised in

Kashmir, has been compiled and elaborated by Shri Abhinavgupt in granthas like Tantraloka, Mālinīvijayottaratantra (Mālinī vijaya uttarā tantra) during the 9th century.

The Shaivagama, which was enunciated by Lord Shiva to Parvati, is classified into 92 tantrās or āgamās. These include the sixty-four monistic Vigyān Bhairavā Tantras, the eighteen mono-dualistic Rūdra Tantrās, and the ten dualistic Shiva Tantras. Ten tantras are explained in the Shiva Shāstrā – a text that explains the dualistic way of spiritual realisation. Eighteen tantrās are explained in mono-dualistic way in Rudra Tantrā for the sadhaka who is on a quest of Self realisation and assumes a sense of duality with Shiva. Sixty-four tantrās are explained in the Vigyān Bhairav Tantrā which elaborates 112 meditation techniques to the spiritual seeker to realise the Self as Shiva Tattvā.

Mālinīvijayottarātantra and Tantralokā are the main reference granthas being used to explain the Trika Shāstrā. "Trika" means three. The Kashmir Shaivagamā facilitates the understanding of the Self by experiencing the presence of the Shiva

Tattvā in three forms - Shivā, Shakti and Narā – human existence. These three energies, which have been differentiated for the sake of comprehension alone are:

- **Parā-shakti:** It is the supreme shakti, energy, manifested as Shivā which can be realized in the fourth state of consciousness - Turiyā avasthā. Vijnāna Bhairav Tantrā is the monistic shāstrā which contains 64 āgamās which guide the devotee towards the Anubhooti or experience of the Parā.
- **Parā parā shakti:** It is the shakti with intermediary energy at the medium level which manifests in the mono-dualistic form in the Sushupti avasthā (deep sleep). The Rudra Shāstrā bestows the practitioner the experience of Parā parā shakti in its 18 āgamās.
- **Aparā shakti:** It is the preliminary level shakti which manifests in the Jagrut - awakened - and Swapna - dream state. It is the non-supreme shakti, the energy manifested in immanence. The 10 āgamās in the Shivā Shāstrā explain the presence of the Aparā Shakti.

The Trikā Shāstrā is the essence of all the āgamās and Mālinīvijaya is the essence of the Trikā Shāstrā. Trikā literally means "those who make three" and is a characteristic expression to refer to the three basic concepts of Tantrism: desire or will (Icchā), knowledge (Jñāna) and action (Kriyā). These concepts are expressed in different ways in all tantras and are based on the following precepts:

- All that is, is an appearance. Our essence and that of the objects; that surround us is an appearance. The light of consciousness (prakāsh) is what makes them apparent, manifest and personified, by the Shiv Tattvā.
- Everything that appears is apprehended in an act of consciousness. Everything means that which is perceived, felt, lived, experienced and judged (vimarśa). Such is the consciousness personified by the power of Shakti.
- Every act of the consciousness - Chitta - is a free act. We are free in the absolute sense, endowed with the power to

receive and feel the infinity of objects different from us, yet we remain identical to ourselves. Multiplicity in unity, being different in identity, is the absolute freedom (svātantrya) of the consciousness, which causes the wonder of Shiva (vismaya) and the wonder of life (chamatkaraṇa).

Trika puts a perspective on the theoretical and practical expositions of the tantras in order to get constructed and organized, where one or another aspect of the triad of desire or will (Icchā), knowledge (Dyñāna) and action (Kriyā) predominate. The metaphysical consideration regarding the relationship of Shiva- Shakti is a triad of energies. The epistemology exposes the theory of knowledge based on following three angles:

1. The subject of knowledge as an act of will or intention (Icchhā).
2. The energy that makes knowledge possible (Dyñāna).
3. The known object where the activity of knowledge is exercised (Kriyā).

Although the journey from a limited consciousness to the Universal consciousness depends on the ability and the strength of awareness of the aspirant, Kashmir Shaivism has revealed three methods or means (upāya) employed to experience Universal Shiva consciousness. These Upāyas or means are **Shāmbhavopāya** - the upāya wherein the aspirant merges (samāvesha) with the Shiva – consciousness. **Shāktopāya** - Realising the Shiva - Consciousness through the power of Chitishakti also called as Kundalini. Āṇav**opāya** - the individual path, adopted at basic levels (Aṇu) to awaken the Self. **Anupaya:** This is not a Upaya or path, this is "No means".

1.2.1 Shakti manifestation:

The Shakti manifests in the universe in five ways:

1. Icchā, with her five qualities of divine madness, desire, longing, reflection, and achieving what is desired.
2. Kriyā, with the five qualities of sexual pleasure, effort, action, steadiness, and adherence to one's own kula-clan.

3. Māyā with her five qualities of arrogance, envy, deceit, acting, and playfulness.
4. Prakriti with her five qualities of hope, thirst, eagerness, wishing, duplicity.
5. Vāk or Devi as speech with the five qualities of Para, pashyanti, madhyama, vaikhari and matrika.

1.2.2 States of awareness and Samādhi Avasthā:

Awareness:

As per the Shaivāgamā, awareness is the connect between the mundane world of our individual existence, in which we and all things are confined, to the outer world. The outer world is infinite but we internally put it in our own fixed forms. The outer world is full of wonderful possibilities in which everything is like a mirror that reflects within itself, the entire rhythmic process of movement and rest, becoming and being. Thus, whatever we observe, attending to this movement and rest, reveals in the clarity of awareness and in this process itself we unveil the being.

A human being has limitations of Time and Space. During sadhana, these are transcended, as the space and consciousness rest in its Being. Space is omnipresent. Time appears in movement for the matters present in the space. It has movement though it is relative. Time is felt in the perennial movement of Becoming. Time and space are two faces of the same coin. The interface between Being and Becoming is the One. Awareness is the process and product of wonderfully interlocking multilayered activity of consciousness in motion and in rest.

A sadhak can experience different states of awareness during sadhana. These states are steps towards the unification of the Self with the Soul and further unveiling of the unique omnipresence of the Being. In Kashmir Shaivagama it is referred to as Sarvavesha Krama. These five states of awareness – avasthā - are:

1. Jāgrut - the waking state - the individual loses himself in the world of the five senses

2. Swapna - the dreaming state - Iccha, desires, remain active
3. Sushupti - dreamless sleep - knowledge is active
4. Turiyā - anand - blissful awareness of the Shakti by the Self.
5. Turyātītā Unmani - chidānand - blissful existence within the cosmic energy - Shiva Tattva. There is no difference between the Self and Soul - Shiva Tattva.

Samādhi:

Samādhi is a state of the blissful and silent being which is a part of Turiya and Unmani state. Shri Mālinīvijaya Tantra, Shri Tantralokā put light on the types of Samadhi like Unmilana and Nimilana. Unmilana means merging into and Unmilana Samādhi is experienced in Turyātītā Unmani avasthā. Nimilanā samadhi is experienced in Turiyā avasthā. Nimilanā samādhi means absorption of universal consciousness - the dynamic existence of Shiva Tattvā – Shakti by the Being. When this happens, the sadhak experiences the universal consciousness within, as his very nature, that is Turiyā.

Here, the Being drops the ego and becomes nothing from something.

Turyātītā – Unmani is the supreme state – Paramochha-avastha, when the universal consciousness present in the sadhak as Shakti, gets expanded everywhere. The Self drops its existence and realises the supreme Soul or Shiv Tattvā in himself / herself. There is no duality. This is becoming everything from nothing. That is Turyātītā – Unmani avastha in which the Yogin remains in two types of Samadhi - Unmilanā Samādhi and Nimilanā Samādhi.

A Paramhansa yogin gets into this avastha and dwells in the Unmani state forever. When the yogin is in the Nimilanā Samādhi, it is an inward phenomenon. When the yogin turns the attention towards the mundane Universe, he/she experiences that the universe remains as an expression of the Shiv Tattvā and very much a part of his/her being. No separate existence remains. This is Unmilanā Samādhi. Having both kinds of experience successively is Pratimilanā. He/she now sees the universe over and over again with an awareness, in which

the residual traces of any differences have completely vanished.

The yogin has an experience of this unanimity through the paths of realization which are:

1. **Āṇavopāya:** It is an individual path, accessible to limited beings (Aṇu). Here the aspirant must strive to awaken his Self, working with his intellect (Buddhi), subtle breathing (Prāṇa), the physical body (Deha) and often using external objects such as yantras or the image of a Guru. Anvopaya helps the Sadhak to reach up to Sahasrrar chakra.

2. **Shāktopāya:** It is that upaya which functions by the means of energy, specially of the mind - manas, intellect-Buddhi and consciousness - Chitta. Shaktopaya is called jnanopāya, because it is the means which originates from jnāna shakti, the energy of knowledge. Here, the aspirant must make himself capable of receiving the Master's grace.

   In Shāktopāya, the focus is only on the Divine and not on the recitation of mantras or the breath or on any particular

spot. In the Vijnāna Bhairav Tantrā, it is termed as centering, meaning firmness of awareness. The practice of centering is awareness between any two actions or any two thoughts, between waking and dreaming, between one step and the next step, between one breath and the next. Only by maintaining an unbroken chain of awareness will the practitioner be able to discover the Divine in the space between any two thoughts or actions. The vital energy present in the Sadhak raises and at the eighth chakra- Nirvan Chakra in Dwadashant mandal, she identifies herself with the universal Shakti tattva – Bhairavi and becomes Mahakali.

3. **Shāmbhavopāya:** It is the path of Shiva. The Mālinīvijaya Tantra defines this upāya as "the one who preserves thoughtlessness". By preserving and maintaining the continuity of that thoughtlessness, and by the grace of the Guru, one enters into that transcendental consciousness, Shiv Tattvā. Shāmbhavopāya is also called icchopaya because it originates from

iccha shakti (the energy of will), an unstoppable spiritual aspiration which characterises this short, difficult and immediate spiritual path. It is achieved without adopting knowledge (jnāna), mantra, or any other technique as pranayama, Asanas, dharana, meditation etc. Shambhavopaya helps in being in the realm of Shiva at the ninth chakra – Aakash Chakra.

4. **Anupāya:** Beyond these three upayas, Shāmbhavopāya, Shāktopāya, and Āṇavopāya, there is another upāya. Although it is not actually an upāya, yet it is mentioned in Kashmir Shaivism. This upaya is called Anupāya meaning "no upaya."

   In Anupāya, the Sadhak has to just observe that nothing is to be purposely done. Be as you are. If you are talking, go on. If you are sitting, just keep sitting. Do not 'attempt' to do anything, only reside in your being. This is the nature of Anupāya. Anupāya is attributed to Ānanda Shakti of Shiva and is also called Ānandopāya. It is the final establishment

in the Shāmbhavopāya for the yogin and a continuous Unmilan Samadhi.

1.3 Sri Lalleshwari

14th-century Kashmiri saint and mystic poet Lal Ded also known as Lalla, Yougeshwari, Lalleshwari, Lal Arifa was born in a Kashmiri Pandit family, in modern-day Kashmir, in Pandrethan (ancient Puranadhisthana) some four and a half miles to the southeast of Srinagar. As a mystic, she wandered around reciting her Vakhs - sayings - in an endeavour to awaken humans from their aimless, mundane existence. Revered by both the Shaivites and Sufis, she and her mystic musings have carved out a prominent position in the culture, language and literature of Kashmir.

Even as a child, Lalla was wise and religious-minded. Her spiritual practice began in her childhood, which continued even after her marriage. Initially she was a seeker of Shaivagam and initiated later in Shaktipaat cult. She got her first initiation from her kulguru Shri Sidhhavayu at a very tender age. Worldly matters never attracted her and she always remained in a state of detachment;

yet with complete belongingness. This was not being appreciated by her in-laws and that was the reason for unrest at home. No stone was left unturned by her own people at home to make her life miserable. The ignorant acts of her in-laws as well as of her husband had crossed all limits. She renounced her material life and marriage.

She had been to many saints and sages during her spiritual journey. She got Shaktipaat Deeksha from Swami Paramanand Teerth in Kashmir and her Sadhana took a new route of Sahaj and through Sahaj, she attained Moksha - liberation.

In a state of spiritual ecstacy, she started moving from one village to another, spreading the message of true worship, non-duality, piety and urging people to take the inward journey. Her physical appearance was the least of her worries. She remained in equanimity when heaped with praise or when derided. This was the reflection of her spiritual engrossment. People around could not understand her state of spiritual ecstasy and failed to recognize her ultimate state of being.

She was a learned lady and mastered the Indian darshan shastra - vedic dharma, agama and contemporary knowledge streams like Buddhism and Jainism. Her sadhana paddhati, the spiritual practice, was based initially on Kram-Shakha and Spand-Shakha, of Kashmir Shaivism which have a dominance of yoga and jnana. Later stage, she merged into the Sahaj Sadhana.

After the advent of Islam in Kashmir, Sufism was born. Sufism is a popular way of sadhana among the Kashmir muslims and Hindus alike. She was admired and followed by many Sufi saints like Shamas faqir, Samad Mir, Sheikh Noor ud-din Wali or Nund Rishi, Mir Syed Ali Hamdani also known as Amir Kabir among others. She never admired people with various siddhis. i.e. the super natural powers gained during spiritual practice. She had studied and practiced all the mysterious tantric sadhana of Trika Shastra but never used the supernatural powers acquired.

Various circumstances in Kashmir had reduced it to a society with a predominance of Karma-kand – ritual worship. Pure Trika

knowledge was taking a back seat. At such a time, Lalleshwari realised Shiva as her own Self. A lady who had realised the ultimate with a non-traditional way of sadhana was very difficult for the so-called priest and spiritual class in Kashmir to fathom. But she was very much appreciated and respected by the siddha, sufis and spiritual seekers. She was also known and referred to as "Yogeshwari- the goddess of Yog" by the rishis and siddhas. Her pure nature and non-detached attitude dismissed the established norms in spiritual practice.

She communicated with her people in their dialect. Whatever she uttered became the Lal Vakh. Vakh means verses which contain the wisdom of a supreme Siddha/Sadhvi which has taken a form of vaikhari vani. Vaikhari vani means words. But words have limitations to express the spiritual experiences- Anubhooti. The Anubhooti is always beyond words and can be understood in a deep meditative state of silence. Still all the shastras are broadcasted and remembered through vaikhari wani (vaak-shakti). She also gave sermons to the spiritual seekers and ordinary people through her vakh.

The vakh should be read in a serene state of mind. Her vakhs were a spontaneous outpouring of her state of being at that moment. To know the treasure of knowledge and wisdom hidden in the vakh, one must be spiritually inclined and in a receptive state of mind.

She did not write anything down even though she was a learned lady and had a command over Sanskrit. The vakh describe her Aparokshanubhuti – the identification of the individual Self with the Universal Soul. Her life and sayings were mainly responsible in moulding the character of many people and setting up a tradition of love and tolerance, which characterizes them even today. She thus laid the foundations of the rich Kashmiri literature and folklore. More than thirty percent of the Kashmiri idioms and proverbs derive their origin from her vakyas - vakhs.

As a wandering preacher, she led a severely ascetic life, clad in simple clothes, having forsaken comforts and by example and precept, conveyed her teachings to the masses. She used examples from day to day

living to explain the highest philosophy in the simplest of ways. A sincere seeker even without the knowledge of the Shaiva Tantra, Agama Shastra can understand her sayings. The vakh looks like a sonnet of local words arranged in rhythm but it unveils the blissful wisdom that she became and remained. Hindus as well as Muslims, committed themselves to memorising her famous vakhs.

These vakhs or sayings are an aggregate of Yoga philosophy, Shaivagam and Sahaj Sadhana expressive of high thought and spiritual truth, precise, apt and sweet. Her quatrains are now rather difficult to understand as the language has undergone so many changes, and references to special Yogic, tantric, spiritual and philosophic terms are numerous therein.

Lalleshwari was a non believer of idol worship, pilgrimages and karmakaand. In her sayings, she criticises the cold and meaningless way in which religious rituals are performed. She used to give least priority to the physical form – Sthool deh and highest to her Sukhamaya Sharir. She lived in Unmani state. When she realised

that her purpose of this birth was complete, she meditated and the Para Kundalini awakened. The energy in para Kundalini is so strong like a whirlpool that it carried her along and merged in the universal Shiva tattva. Lalleshwari's death was not an ordinary one but it was merging of Kundalini in Parakundalini; so her body was not found.

1.4 Spiritual Aspects of Human Existence

Some basic knowledge of our existence with respect to the spiritual aspects of life is a prerequisite to understand Lalleshwari's presence, actions, sadhana and her vakh.

1.4.1 Panchakosha – the layers of existence

Our body does not just consist of the visible physical form; we also possess four other subtle sheaths. Altogether each person consists of five "layers" or koshas. The word kosha means 'sheath or envelope'.

1. **Annamaya Koshā** literally meaning the 'food body'. This is the physical or the gross body of a person made up of inert matter through which the person understands the outer world. Since it is

made up of food (annam), it is important to take care of what we eat.

2. **Pranamaya Koshā** – is the subtle sheath of cosmic energy that penetrates and surrounds the physical body, the Annamaya Kosha. As prana means vital energy, this is the energy sheath of our body. It consists of 72,000 energy channels - Nadis - which circulate pranic energy in the body. This kosha is governed by the 108 chakras, which are the centers of pranic energy and are connected to the web of 72,000 Nadis in the body. This kosha is connected with the cosmic energy around us and regulation of prana, learning to use the flow and channelizing of prana can help one overcome many ailments in the physical body and quieten the mind. These two koshās - Annamaya Koshā and Pranamaya Koshā - jointly form the "sthul deh", our gross body

3. **Manomaya Koshā** – The Manomaya Koshā is the mental energy sheath and is even more extensive and powerful than the Prānamaya Koshā. Its scope is infinite. The mind and thoughts can

reach anywhere without any loss of time. This is a very important koshā of our existence, which helps us in understanding our decision-making actions. A portion of it is inside the body and the other outside the body. It is present about 6 inches from our external periphery. The Manomaya Koshā carries all the impressions of our past and present lives. It consists of the Antahkaranā Chatushtayā, which has four limbs- Mann, Buddhi, Chitta and Ahamkāra (mind, intellect, consciousness and ego) and is responsible for the actual actions.

Qualities of the Antahkaranā: The Antahkaranā is the inner sense carried from birth to rebirth.*

- The five qualities of Mānas (mind) are resolution, wavering, folly, stupidity, mentality. This contains our thoughts and information received through sensory organs, Mānas is the realm of desires, feelings and thoughts, linking the subconscious and the conscious. It's a recording device that indiscriminately records, without

* *(Siddha Siddhanta paddhati – Sri Gorakshnaath)*

judging, picking and choosing, and stashes away the impressions and perceptions from the visible world as memories. These memories can be retrieved at will.

- The five qualities of Buddhi, Intellect are discrimination, dispassion, peace, contentment and patience. The Intellect which understands and processes the thoughts come in Manas, with the help of information received, Buddhi, the intellect, processes, co-ordinates and filters the impressions stored. It decides which of them were acceptance worthy to pursue further.
- The five qualities of Chitta or consciousness are pondering, constancy, memory, reflection, and making one's own. Chitta, the consciousness, is the foundation on which we perceive, judge and value. It is moulded by our experiences of life, past and present; upbringing, basic tendencies, cultural traditions and education. It is the realm of Consciousness, where the samskaras

of various births and of the present birth are stored. It helps in discriminating between good and bad. It has three layers – Subconscious, Conscious and Super conscious. With the help of memory, the information is processed and decisions are taken at the level of the Chitta.

- The five qualities of Ahamkāra or Ego are - wishing to have contact, the feeling "this is mine" (establishing control), my happiness, my sorrow, this is mine. It helps in identifying and correlating the external events with oneself.*

4. **Vijnanamaya Koshā** – This koshā of our existence is the ultimate source of knowledge and wisdom. Knowledge and wisdom which is omnipresent in the universe is stored in this kosha in a subtle form. When this kosha is purified and becomes stable with spiritual sadhana, this knowledge becomes accessible to us. Such a sadhak becomes capable of understanding and realizing all the things happening in the universe effortlessly.

* *(Siddha Siddhanta paddhati – Sri Gorakshnaath)*

The Chittā, along with the Manomaya Koshā, is also a part of Vijnanamaya Koshā. The Antahkaranā Chatushtayā which has four inner senses or antar indriyas, is the source of all activities and the thinking process of a human being. There are four aspects - Mānas, Ahamkarā, Buddhi and Chitta. Information through our sense organs and thoughts that pop up in the mind - Mānas, first encounter the Ahamkāra - Ego. The Ahamkāra looks at the information/thoughts to see whether they're related to us or not. Then the Buddhi, the intellect, analyzes the information/thoughts and judges them with respect to the acquired knowledge - information from various sources. Then the Chitta comes into play, where the information stored in memory with the Viveka - discrimination - takes the final call on the information/thoughts. The state of the Chitta, that moment, is the deciding factor. If the Chittā is calm and balanced, decisions taken are unbiased, ignoring the past experiences, good or bad, and earlier points of view. The unbiased Chittā then becomes only

an observer. But if the Chittā is in a state of flux, decisions taken are selfish, predominantly egoistic and biased.

Among the four limbs, the Chittā is the closest to the next layer, the Vijnanamaya Koshā. The Chittā is Jad - meaning it does not have its own energy and cannot act of its own. It needs energy to become active which is called Chitishakti.

The "Sukshma Deh"- The subtle body consists of Manomaya Koshā and Vijnanamaya Koshā.

5. Anandamaya Koshā - This is the ultimate abode of the Chitishakti and of the Soul. The Chitshakti is Pārvati or Devi and the Soul is Shiva. It is a blissful koshā of the Being which is also called as Kailash in Shaivsādhanā, and Vaikuntha in Vaishnava Sādhana. The Anandamaya Koshā is the Sukhmaya Deh - blissful body.

All humans have capacity to explore and enjoy Chitshakti through the Vijnanamaya and Anandamaya Koshā, which is already existing within. The Annamaya and Pranamaya Koshā help to carry out various spiritual sadhana like Tantra, Mantra, Yantra

and Hatha Yoga. The ultimate aim of any spiritual sadhana is to purify and stabilize the Manomaya Koshā. When a person is alive, he or she exists with all the five koshas. When the person dies, the first two koshās i.e. Annamaya and Pranamaya Koshā are burnt or destroyed and the person remains in the form of the three koshas i.e. Manomaya Koshā, Vijnanamaya Koshā and Anandamaya Koshā. The Manomaya Koshā carries all impressions of the present and past lifetimes and when the person is reborn, a whole lot of impressions start getting activated randomly.

1.4.2 Vani: Communication with and without words.

Vani is a tool of communication which exists in all living beings at different degrees of evolution.

The cosmic dance of Shiva and Shakti created sound waves, which is full of energy and called as the "Naad Brahma". The Yoga Kundalini upanishad explains different forms of the Dvhani which can be co-related with the human speech. The cosmic sound sprouts in Parā - supreme

form of Vani. It becomes two-leafed, as it is in the cosmic pre-manifestation stage. Then it is manifested in radiant form in Pashyanti, which can be seen with Anterchakshu. It started becoming solidified at subliminal as Madhyama and blooms as acoustic words in Vaikhari as Shabda Brahman. It is happening in the cosmos and also in the human system too. Vani is the expression of Naad Brahman to Shabd Brahman.

These are four types of human speech at gross and subtle levels, which is called as Vani.

1. Vaikhari
2. Madhyamā
3. Pashyanti
4. Parā.

What we talk and listen is the Vaikhari Vani, which comes out from the throat region. This is based on breath and communicated through words. All living creatures can understand the Vaikhari vani, as this is at a gross level.

Madhyama is the way of communication without words. This can be understood by animals, birds and even by the trees. Infant and kids understand many things without

words. The feelings are being transmitted to them by Madhyama vani. This is at a micro level of understanding.

The third stage of Vani is Pashyanti which is at a subtle level. Many times, we feel and understand certain aspects which are through the Pashyanti vani. Some times we get some intuition, some experiences of an intense emotion Antahasphuran which comes from the level of Pashyanti. Pashyanti is downloaded from Para.

The most subtle part of vani is Para vani, which is not expressed through words, nor can the intellect understand it. It is not Vani actually; it's a transmission of feelings, energy and vibes. All Vedas are called Apourushya i.e not conceived by the humans. Wisdom has been received through para Vani from the Universe, through the nature. This is not related to the Gross body. In deep state of Samadhi, para vani can be experienced. After death, we can communicate through Para vani.

1.4.3 Nadi, Chakra and Spiritual states

Chakras literally means 'wheel' or 'circle'. These chakras are vortices or wheels of

circular movements of energy. These whirlpools of energy correspond to massive nerve centres in the body. Each of the chakras is at the juncture of a bundle of nerves and major organs.

Since they're energy conduits and energy centres, it is very essential that the chakras stay open, aligned and fluid. If there's a blockage, energy cannot flow.

In the subtle body of the Pranamaya Kosha, there are 72,000 Nadis or nerves. Nadis are conduits or channels for Prana or life-force to flow in our body. Some nadis are clean and wide, others are narrow or blocked. When Prana flows freely, we're vital and healthy; when it becomes weak or the nadis are congested, we struggle with poor physical and mental health.

Three nadis are of special importance- Ida, Pingala and Sushumna. All three begin at the Mooladhara Chakra. The Sushumna travels upwards, the Ida passes to the left and the Pingala to the right. Criss - crossing over each other, the three nadis finally meet at the Ajna Chakra, the Ida from the left and the Pingala from the right nostril.

There are various nerve centers for these 72,000 Nadis. Out of these, 10 Nadi are more important and connect various organs. The human body actually has 108 nerve centers, but among those, seven centres (Chakras) are of primary importance which are connected with the body. Although traditionalists opine that there are six that correspond to the regions of the physical body; hence the name Shat Chakras. The seventh, eighth and the ninth chakra which are Sahasrrar, Nirvan and Aanand chakra respectively, are above the centre of the head and within the dwadashant mandal 12 angushthe space above head. Hence outside the physical body, but within the existence of a human being. When the Prana flows through these nerve centers, there are different emotions, feelings or sensations that the sadhak experiences. It is the same energy, but manifests in different forms in different chakras.

1.4.3.1 Muladhara Chakra:

'Moola' means basic and 'dhara' means hold. Mooladhara means the holding of basic instincts. The base of spine or the

sacrum is the location of the Muladhara Chakra. When activated, the energy manifests as enthusiasm and when dormant, as dullness and inertia. It controls the four basic instincts present in human beings. Those are also called as animal instincts. They are Aahar – food, Nidra – Sleep, Bhaya- Fear and Maithun- Sex.

It is related to the Earth element (Prithvi); hence responsible for stability and balance in our lives. Our body structure - skeleton, blood, hair, nails etc are connected to this chakra. It is related to our sense of smell and to the Apana Vayu and is hence responsible for the elimination of waste from our body. Represented by four petals, the colour red and the bija mantra, **लँ (lam)**, the chakra controls the Adrenal glands.

1.4.3.2 Swadhisthana Chakra:

'Swa' means self and 'adhisthana' means abode. So, this chakra represents establishing in the own state of being. Situated four fingers above the Mooladhara, just behind the genitals, it is the seat of procreation or creation,

that manifests as creativity in work or as sexual drive. When you are obsessed with sex, then you do not do anything creative. You forget about creativity entirely. When you are engaged in any creative activity, then lust does not trouble you. So, here the energy could manifest as a creative or procreative tendency.

The second Chakra is associated with the Water element. Hence all bodily fluids - blood, urine and semen - are under the purview of this chakra. The functioning of the urinary bladder and the prostate are also controlled by it. It is responsible for the sense of taste and associated with the Apana Vayu.

Represented by six petals, the colour orange and the bija mantra **वँ (vam)**, the chakra controls the sex glands (ovaries and testes).

1.4.3.3 Manipura Chakra:

It is also called the Solar Plexus Chakra and is situated in the navel region.

Jealousy, generosity, joy, and greed manifest here. The third Chakra is

associated with the Fire element. It is responsible for digestion, absorption and assimilation. It also takes care of the liver, pancreas, stomach and the immune system. Any imbalance with this chakra leads to problems in the abdominal area and the GI Tract. It is responsible for the sense of sight and associated with the Samana vayu, represented by ten-petals, the colour Yellow and the bija mantra रं **(ram)**

1.4.3.4 Anahata Chakra:

Behind the heart, this energy centre exists which is in the form of a four-petal flower. It controls the feelings of fear, love and hatred. When people feel hatred or fear or love, the sensation is felt in the heart region. When someone's heart is broken, it means that the love has become sour and turned into hatred. When there is love, there is no fear and vice versa. At any point of time, only one of the three emotions, is in the forefront while the others recede into the background.

It is related to the air element. It is related to Prana Vayu and is responsible for the

functioning of the heart, lungs, thymus and the immune system. Its colour is green, the bija mantra यँ **(yam)** and this chakra controls the Thymus gland.

1.4.3.5 Vishuddhi Chakra:

This resides in the Throat region. It controls emotions like gratefulness and grief. A choking sensation is felt when both these emotions are lived through.

By virtue of its relationship with the sense of sound, this chakra is associated with the larynx, vocal cords and communication and with the Prana and Udana Vayu. Represented by sixteen petals, the colour blue, the bija mantra हं **(ham)**, this chakra controls the Thyroid gland.

1.4.3.6 Ajna Chakra:

The Ajna Chakra or the Third Eye Chakra is located between the eyebrows and is the centre of clarity, wisdom and intuition. Awareness or alertness, knowledge and wisdom are related to the sixth Chakra. The same point is also the seat of anger, and is also said to be the region of the mystical Third Eye. This Third Eye is

the seat of anger as well as the seat of knowledge and awakened wisdom.

Represented by two petals, the colour indigo, associated with Udana Vayu and the bija mantra शँ **(sham)**, it controls the Pituitary gland.

1.4.3.7 Sahasrrar:

It is located just above the top of the head Brahmarandhra. It is outside the Annamaya kosha and Pranamaya kosha, but within the Manomaya kosha related to the Chitta. It is the base of Dwadashant mandal and is a connect to Vijnanmaya Kosha. This is the connecting link between the Chakra in the human body and the Chakra outside the human body. This is the doorway towards the higher planes. Here, the feeling of any duality, any sense of conflict or separation vanishes and connectedness and peace dawns. This is represented by the colour purple and has 1000 petals. It controls the Pineal gland. At this level, the Yogin enters in to Samadhi.

The above shows placement of chakras in upward directions. When the Kundalini energy moves through these chakras, that is the pattern of *Urdhvagati*. One experiences enthusiasm, then creativity blossoms, there is generosity and contentment, which in turn give rise to love. Love takes you to gratitude, which helps to bring awareness and wisdom (Prajna) and ultimately leads you to Bliss.

Many times, the yogin is bound to wake up from the Samadhi because release from bondage has not yet been accomplished. He must still try to eradicate the vasanas inherent in him, so that they cease to disturb the peace of his Samadhi. So, he passes down from the Sahasrrar to the Heart through what is called the Jeevanadi, which is only a continuation of the Sushumna. The Sushumna is thus a curve. It starts from the lowest chakra, rises through the spinal cord to above the brain and from there bends down and ends in the heart. When the yogi has reached the heart, the samadhi becomes permanent.

One can see this flow the other way round too. When there is no joy in our life, then we come a step below and experience anger. From anger springs hatred and aversion. This further leads to a sense of fear. As fear grows, it gives rise to jealousy and envy, which in turn gives rise to lust, feverishness and obsession. Lust and obsession trap us in inertia and negativity. This is the downward flow of the same consciousness. It is called *Adhogati* (retrogression or degeneration). The opposite is *Urdhvagati* (upward rise or progression). This upward or downward flow of energy keeps on happening very naturally and spontaneously in life.*

1.4.3.8 Shoonya Chakra - Nirvana Chakra:

Above the Sahasrara, there exists the Eighth Chakra - Nirvaan Chakra which is related to the wisdom of the Universe and after opening of the Nirvaan Chakra, the yogi gains access to the Universal energy and wisdom. The Nirvaan Chakra has also been called the Shoonya Chakra. It

* *(Gurudev Sri Sri Ravi Shankarji and Raman Maharshi)*

is the "source of the sacred", covers the Vijnanmaya kosha and further connects to Aanandmaya Kosha. The yogi can understand events of the past and the future. It has no reference with physical body. It is within the Dwadashant mandal above the head. It covers a space of about 5-6 angushtha (approximate width of one finger) above Sahasrrar. It is not bound by Kaal -Time - but experiences the space around. It has no color. This is also called as Mahakaal. The yogin who can experience energy from this chakra attains Nirvana and can go beyond the clutches of time on Earth. It is governed by Shakti which is dynamic in nature and remains in the form of open-ended Yoni – as represented as base in Shivlinga. The Open ends accept entering of Kundalini Shakti – the Shakti resides in a human being and after proper merging, travels further to the universal Soul - Shiva at Anandmaya Kosha. When both ends of the yoni are closed, it gets absorbed with the Para Kundalini, which is like whirlpool and carries all layers of existence along.

1.4.3.9 Mahashoonya Chakra - Akash Chakra:

The next chakra is the Ninth Chakra- the *Aakash Chakra* - referred to as *"Navam"*, the seat of the Universe. It is also called as *Mahashoonya*. The Ninth Chakra is the Parabrahm state of the Universal consciousness. It covers a space of 5-6 Angushthe above Nirvaan Chakra in Dwadashant Mandala. It is the stage beyond *Kaal* - Time and not limited by Space. The human energy existence merges with the universal energy at Nirvan chakra level and dwells there blissfully. When it enters into this realm, it transcends the constraints of space. The human space and universal space merge together and become one. This state of Being has no colour or sound. It is *Nishchal* - a static state which doesn't move and is silent. This is *Mahaakash or Chidaakash*. In the Dwadashant mandala, the Aakash chakra floats on the waves of Shakti of Nirvan chakra. It is Kushmanda and shown as Linga in the Shivlinga. The Shakti adores the universe as a Beeja, such as an egg called Kushmanda.

The Unity of a human existance (as a Vishnu energy) with the Universal Shiva Energy is decipated in the statue (Moorti) of Shri Vithhala in Pandharpur, Maharashtra. He carries Shivlinga on his head.

1.4.4 Pran Mandal

"Prana" is the life force that permeates all living things and in fact all matter. In the Pranamaya Kosha, the prana manifests itself in five main forms, which are called the Panch Prana. In the human body, this Prana divides itself into five types according to its movement, direction and function, regulating and controlling physical functions, mental energies and health, emotional qualities and well being. It is said that they're created in the first four months of the development of a foetus.

The word vayu translates as wind, denoting an all-pervading movement.

The root 'va' means "that which flows" – and so a vayu is a vehicle for activities and experiences within the body, or a "force" that moves throughout the system controlling functions such as digestion, respiration, nerve impulses etc.

These pancha pranas or vayus are categorized as: Prana, Apana, Samana, Udana and Vyana. Though they function in unison, each governs a specific area of the body. The practices of yoga, especially asana and pranayama, optimize the functioning of these vayus as well as bring them under our influence. Their energies can then be used to uplift ourselves and restore vibrant health.

1. **Prana Vayu** – While "Prana" is the general name of the life force, the Prana Vayu is one of its specific functions. It is propulsive by nature and is the driving force for all the other vayus. Literally meaning "air flowing forward", it governs the flow of energy from the head down to the navel. It is responsible for all types of inward reception from eating, to drinking, swallowing, breathing, receiving sensory impressions and experiences.

   The seat of Prana Vayu is the heart/chest. It is the energy centre of the Anahata Chakra and is associated with the element of air. It works to maintain the proper temperature of the body relative

to one's environment, and sustains one's vital organs, particularly the heart.

It influences Anahat and Vishuddhi Chakra, thus sustaining the function of the heart and lungs.

2. **Apana Vayu** – Apana Vayu, literally 'the air that moves away', moves downward and outward and governs all forms of elimination. On a physical level, it is the force behind the elimination of what is not needed in the system - fecal matter and urine, semen, menstrual fluid and wind and on a deeper level, negative emotional and mental experiences.

   It operates in the region from the navel to the perineum (the floor of the Pelvis). The Mooladhara and Swadhisthana Chakras are associated with the Apana. It is also the impetus behind the process of reproduction - which welcomes and then literally pushes out new life into the world – from insemination to childbirth. The healthy functioning of the Apana Vayu infuses one with motivation, determination, energy and verve. Confusion, indecisiveness, laziness and dullness become a thing of the past.

The seat of Apana Vayu is the Pelvis. It is the energy centre of the Muladhara Chakra and is associated with the element of the Earth.

During inhalation and exhalation, Prana and Apana Vayu move in opposite directions. On inhaling, Prana Vayu moves upward from the navel to the chest, while Apana Vayu moves downward from the navel towards the perineum. On exhaling, Prana moves from the base of the throat down to the navel and Apana, from the perineum back up to the navel.

3. **Samana Vayu,** literally "the balancing air", with its seat in the navel, moves in the region between the navel and the diaphragm. It is the power of the 'Jatharagni' or "digestive fire", which is responsible for digestion, secretion of digestive juices and metabolism. It also governs the assimilation of oxygen from the air we breathe. It is also the vayu that unifies the two opposite forces of prana vayu and apana.

   It aids in separating the nutrients from the toxins. Since it governs the assimilation of oxygen from the air we breathe,

a malfunctioning Samana Vayu may lead to a shortness of breath. It may be incapable of removing the toxins from our body leading to gastric disorders.

A dysfunctional Samana Vayu can mentally make us incapable of separating the chaff from the grain. Our mind will store everything irrespective of whether it is beneficial or detrimental. The power to be discerning is lost, making one delusional or of unsound mind. For this reason, in the yoga tradition the power of digestion is very closely linked to the power of the mind – particularly regarding discrimination and judgment.

The seat of Samana Vayu is the Solar Plexus. It is the energy centre of the Manipura Chakra and is associated with the element of Fire. This controls the Manipur chakra – the second brain.

4. **Udana Vayu** – Udana is "upward moving air." Operating in the region of the throat and head, it specifically occupies the region of the throat, hence is concerned with speech and the production of sound. It is responsible for all kinds of growth in the body, our

ability to stand erect, speech, effort, enthusiasm and will. It also rules muscle function and strengthens our limbs as well as the sensory function of the eyes, ears and nose.

In the region of the head, it is the spark behind ideas, creative or otherwise.

A balanced Udana makes speech smooth and effortless. Ideas are articulated coherently. But an imbalanced Udana is a major obstacle to self-expression and is the cause of emotional repression. Shortness of breath and other respiratory problems particularly associated with the throat, also have their root in an unbalanced Udana. Uncoordinated movement in the limbs or loss of balance are also signs of imbalance of this vayu.

The seat of the Udana Vayu is the throat and head. It is the energy behind the Vishuddhi and Ajna Chakra. It is associated with the element of ether or space.

It is also active at the time of death and is responsible for ejecting the subtle body from the gross body.

5. **Vyana Vayu** – literally means "outward moving air" and moves from the center of the body towards the periphery. It has no specific seat but pervades the whole body, coordinating the network of the 1,72,000 nadis in the body, connecting the functions of the nerves, veins, muscles - voluntary and involuntary - and joints and circulating nutrients and energy.

   Vyana Vayu is fundamental to making one feel and function as an integrated whole. As it governs and coordinates all of the senses, it is felt especially on the skin. Goosebumps, perspiration and shivering and and all of the various actions and reactions of the skin to the environment are vyana vayu in action.

   Coordination between mind and body, physical dexterity and mental balance are all governed by Vyana vayu. An unbalanced vayu makes one feel uncoordinated and clumsy. Thoughts lose cohesiveness and can become disjointed, fluctuating and rambling.

Though Vyana vayu itself has no specific seat, it is the energy of the Swadisthana Chakra and is associated with the element of water.

1.4.4.1 Direction of Pranic movement (vayus) in the Physical body

1. Prana moves down from the base of the throat to the navel and energizes all the vayus. It also moves up from the navel to the throat.
2. Udana moves primarily from the throat up to the head
3. Apana moves from the navel down to the perineum (floor of the pelvis).
4. Samana moves from the periphery of the body into the core.
5. Vyana moves from the core out to the periphery.

1.4.4.2 Vayus and corresponding chakras and elements:

The seat of Prana Vayu is the heart/chest. It is the energy centre of the Anahata Chakra and is associated with the element of air.

The seat of Apana Vayu is the Pelvis. It is the energy centre of the Muladhara Chakra and is associated with the element of the Earth.

The seat of Samana Vayu is the Solar Plexus. It is the energy centre of the Manipura Chakra and is associated with the element of Fire.

The seat of the Udana Vayu is the throat and head. It is the energy behind the Vishuddhi and Ajna Chakra. It is associated with the element of ether or space.

Though Vyana vayu itself has no specific seat, it is the energy of the Swadisthana Chakra and is associated with the element of water.*

1.4.5 Panch tattva, Indriya, Antahkarana Chatushtaya Vikaars, Klesha, Vritti, Karma and gross and subtle formation of the human existence.

1.4.5.1 Panchtattva

The human body is made of five elements present on the Earth which help in

* *David Frawley's book* ***Yoga & Ayurveda*** *and* ***Ayurveda and the Mind****, Robert Svoboda's book* ***Ayurveda****, Writings by Swami Niranjanananda Saraswati*

sustaining of existence on the Earth. The Pancha Tattva - five elements of the nature are:

1. Prithvi - Earth
2. Jal -Water
3. Vayu - Air
4. Agni - Fire
5. Aakash - space.

1.4.5.2 Indriya

Indriya means the gross and subtle organs which are helping us in carrying out all activities.

Pancha Karmendriya - the five organs of action: Human beings carry out external activities with the help of Mouth, Feet, Hands, Anus and Genitals.

Pancha Jnanendriyas - the five sensory organs: They help a human being gather information from the external world. The information is absorbed, observed and felt through these senses. They are the eyes, ears, nose, tongue and skin.

Apart from the Karmendriya and Jnanendriya, the most important aspect

of human life is the “Antahkarana”. It is made up of four subtle attributes.

Antahkarana Chatushtaya is Manas, Chitta, Buddhi and Ahamkara.

1.4.5.3 Shat Vikaar

There are six disorders that prevail in the human existence at a subtle level with Ahamkara. When they get aggravated, they start impacting the Buddhi and Manas. They are as follows:

1. Kāma (lust)
2. Krodha (anger)
3. Lobha (greed)
4. Moha (deep emotional attachment)
5. Mātsarya (envy)
6. Madā (pride)

1.4.5.4 Panch Klesha - five sufferings

Kleshas are veils that keep us from seeing our true selves. They bind a person to the material world or Maya. They cause misery to the humans. These are:

1. **Avidya:** Avidya is the ignorance which holds you back from seeing what is

happening. It is sheer ignorance that doesn't let you look at the happening in a right perspective. It's a lack of Viveka - discrimination. It makes it difficult to comprehend what is correct and what is incorrect to act upon. It is the main reason why a person remains unhappy.

2. **Asmita:** It is the false understanding of a person that, he/she is doing any action. This doer-ship attracts to the fruits of the Karma – good or bad. The person revolves around the Asmita and gets attached to the Karmas which creates bondage with fruits of the Karma. This ultimately put him/her in the cycle of birth and death.

3. **Raga:** It is the attachment to the pleasures. There are mainly five types of pleasures viz seeing/watching, tasting, hearing, smelling and touching. When these pleasures become addictions, the mind continuously dogs these pleasures. The desires arise in the mind which is limitless. But the human body has limitations. The body gets tired while fulfilling the demands of the mind. This causes stress and unhappiness.

4. **Dvesha:** Dvesha means aversion or hatred. Any hurdle that doesn't let us indulge in pleasures or takes them away from us makes us foster a sense of hatred or aversion towards the barrier which could be a person, an event or a thing.

5. **Abhinivesh:** It is the constant fear about death. People are very scared to leave the body as they are very attached to it. This is basically ignorance about the existence of the Self. The journey after death is a mystery. People do not get ready to adopt the ways and to do Sadhana, which will help to come out of the fear of death. Even many Yogis can not come out of this Klesha. Many tried to preserve their body.

1.4.5.5 Vrittis - modulations of the Mind

Manomaya kosha plays an important role in human interface with the information and knowledge being received. It has some modulations of Mind- Manas which are called as Vrittis. 'Pramana-viparyaya-vikalpa-nidra-smrtayah' are the five modulations.

Some are conducive (aklishta), others are non - conducive (klishta). The modulation (vritti) that raises the level of sattva in you or helps you go inwards is conducive (aklishta) and that which lowers sattva or keeps you trapped in the external world is non-conducive (klishta).

1. ***Pramana:*** When the mind is engaged in wanting proof, the *vritti* rearing its head is *Pramana*. When someone thinks, 'Is this correct? How do I know this is correct? I want some proof for it', it is *Pramana*.

There are three types of Pramana:

- ***a. Pratyaksha:*** That which is obvious or can be experienced through our senses is Pratyaksha. Our mind constantly wants to have an obvious, solid and experiential proof.
- ***b. Anumana:*** That which is not so obvious but can be inferred, probably from past experiences. When you see smoke, you infer that there must be a fire somewhere. This is Anumana (inferring).

c. ***Agama:*** What is said in the scriptures must be the truth. There are many people who quote the scriptures to prove a point. Only when you drop this need for proof all the time can you unite with your true Self. The Self is beyond truth or untruth. The truth cannot be comprehended through proof anyway. Anything that can be proved can be disproved too. Proof is connected to logic which is very limited in its purview. Enlightenment and love are beyond proof.

2. **Viparyaya:** It means wrong understanding. The mind wrongly creates false images or harbours incorrect ideas about a person or an event and then judges them through that false understanding. This modulation of the mind is Viparyaya.

3. **Vikalpa:** Imagination or fantasy is Vikalpa. The mind conjures up the existence of an object, while in reality the object has no physical existence. It exists only in the mind. Hence such a modulation is called Vikalpa.

4. **Nidra:** It is sleep or disconnect. When the mind is not in any of the other vrittis, then it is in Nidra.

5. **Smriti:** Reliving the memories one has gathered over the years and then basing the rest of the life on past experiences is Smriti.

These five *vrittis* are like horses. If the reins of the horses are in your hands, you can give them direction. But if you are at the mercy of the horses then they will take you wherever it pleases them.

It is referred in *Patanjali Yoga Sutra 1.2* as

योगश्चित्तवृत्तिनिरोध:

Yogashchitta vritti nirodhah. Arresting, modulating or controlling these vrittis is what Yoga is all about.

1.4.5.6 Karma and Karmphalā

Every human being is bound by the Law of Karma and outcomes of his actions are derived from his own karma and *Karmphalā*. There are so many types of Karmā and we can broadly classify them as:

1. Collective Karmā
2. Karmā of time
3. Karmā of a place
4. Karmā of a family
5. Karmā of an individual

There is an individual karma and a family karmā. Then comes the karmā of a region, state and country. Then there is karmā of time. During the time of World War II, all the people had similar karmā and so all over the world there was war.

Some karmās yield their fruits immediately, and some take time. For example, if you place your hand in fire, you will immediately get burnt, right now; not tomorrow or anytime later. But, if you sow a mango seed today, it will take ten years for it to grow into a tree. You will be able to reap the fruits of the mango tree only after ten years of hard work. In the same way, some karmās yield their fruits almost instantly, while some take time to bear fruit.

Every problem or suffering that you go through is not only because of your actions

from past lifetimes. Some of it comes because of the foolishness and ignorance you have in the present lifetime also.

To free yourselves from the results of past actions, you should be very regular with your sadhana, spiritual practices. It definitely helps to nullify the bad influences of the past karmās. But at the same time, you should act with intelligence as well. That is why Lord Krishna said, "Gahanā Karmano Gatih'. You cannot fathom the depth of karmā." You shouldn't try to analyze karmā; instead you should just do your duties and move on. Keep moving ahead with love and prayer in your heart. Ultimately, all karmā is karmā, that's it. That is why it is said that the ways of karmā are mysterious and unfathomable. Knowing that it is so helps you move beyond that. It is only knowledge which can take you beyond karmā.

Apart from your actions, the events that have to happen keep on happening. That is why the ways of karmā are very strange. And that is why it is advised that

you relax; repose in the Self, and keep your attention on the Divine.

This is what Lord Krishna told Arjuna,

समः शत्रौ च मित्रे च तथा मानापमानयोः।
शीतोष्णसुखदुःखेशु समः सङ्गविवर्जितः।।

'Samah shatrau ca mitre ca tatha manapamanayoh sitoshna - sukha - dukheshu samah sanga - vivarjitah' Do not lose equanimity of mind. You don't know when a friend might become an enemy and when an enemy may become a friend.*

1.4.6 Trividh tāpa- three types of agony

Human beings feel and go through three types of Tāpa - uneasy conditions or painful states. They're called Tāpatrayā.

ĀdhyātmikTapa

This tapa creates restlessness, because of the ignorance of the person about one's own body, mind Chitta, Prana etc. These afflictions are fruits of own karmas.

Ādhibouthik is the pain that could be inflicted by other humans, animals, insects etc.

* *Extracts from sermon of Gurudev Sri Sri Ravi Shankar*

Ādidaivik is the painful condition that humans could be subjected to, due to nature's fury like floods, storms, drought etc.

Ādibhautik and Ādidaivik Tāpa are beyond human control, but Ādhyatmik Tapa can be reduced by Sadhana.

1.5 Kundalini Shakti:

Situated at the base of the spinal column in the Mooladhara Chakra, lies the latent energy called Kundalini. In Sanskrit, the adjective 'kundal' means 'circular or coiled' and so the Kundalini has been described as 'that which is coiled'. It is the revealing and the concealing energy of the Shakti Tattva. Kundalini is the existence of Shiva Tattva in the form of localised Shakti in human being.

The entire universe is a vibration of the Consciousness and the dynamic aspect of this Consciousness is known as Shakti. It is Shakti that manifests, maintains, and ultimately reabsorbs the universe into her being. This means that everything really is nothing other than an expression of Shakti.

In spiritual Practice, the Sadhak can raise the energy within him. There are three types of

Kundalini: Para Kundalini, Chit Kundalini, and Prana Kundalini.

1. Para Kundalini: Para Kundalini is Shiva energy. It is the supreme kundalini and cannot be experienced by Yogins while living in physical form. It is so vast and universal that the human body cannot exist in its presence. It is experienced only at the time of conscious death of a yogin. Para Kundalini is the heart of Shiva tattva and creator of the universe. The whole universe creates, exists and dissolves in the Para Kundalini.
2. Chit Kundalini – Kundalini functioned by Super conscious chitta. The yogin can experience it as a blissful ecstasy and gives the realisation of the Self. In the awakening of Chit Kundalini, the yogin realizes the true nature of the Self as Chidanand. The full rise of Chit kundalini can take place with Guru's grace and by the seeker's own strength of awareness. When the yogin has desires and attachments only for spirituality, Chit kundalini awakens.

3. Prana Kundalini – Kundalini functioned by breath. It comes through the process of centering. Prana kundalini is experienced by those yogin who have attachments to materialistic world and spiritual world.

The rise of kundalini is an independent process and happens as per attachments. Nobody can determine this.*

* *Light on Tantra – Kashmir Shaivism by Swami Lakshmanjoo Maharaj-*

CHAPTER-2

Sarvajna Sharadapeetham - Kashmir

Sri Lalleshwari's Aparokshanubhooti

श्री लल्लेश्वरी की अपरोक्षानुभूति

Lalleshwari lived in a supreme state of trance and never penned anything. Her Vakh - words and lines uttered by her during her lifetime are scattered, but preserved verbally through local stories and sayings.

Writing about the times and life of saint, mystic, poet, legend - Lalleshwari was akin to holding a moonbeam in the hands. It was an effort to sketch the formless and help came in from all directions. In her compassion and benevolence, she had something for all strata of society. Her Vakhs can thus be divided into three sections viz.

1. Lalleshwari's spiritual practice and realization of the Self - Aparokshanubhuti
2. Sadhakopdesh i.e Guidance for the Mumukshu – the spiritual seeker
3. Lokopdesh i.e her sayings for the common people

Lalleshwari's spiritual practice started from Dvait Anubhava where she saw Shiva as an entity different from herself but culminated

with the realization that Shiva and she were not two, but one. She has used the words "Lal", "Rani" to refer to herself and "Pandit" "Sahib", "Shiva" to the omnipresent energy.

Since Kashmir Shaivism is an amalgamation of several philosophical traditions that dominated Kashmir, Lalla was not only receptive to their teaching but reflects them in a way that the overlapping edges blur into a seamless whole. She was also at home with the mystical realm of Tantra and Yoga. Initially she was looking around the world and trying to understand the behavior of people around. She realized the world as "Maya" after seeing the contradictions in various aspects of life. Her realisation of the world as futile and the reason behind the sorrow as Maya, reflects her closeness to Buddhism.

Then, she held the hand of her Guru and started her inner journey of realization of the Truth. She adopted different techniques of Hatha Yoga and Trikshastra during the journey. She had walked on all paths of realization like Anvopaya, Shaktopaya and Shambhvopaya and rested in Anupaya. Her

advanced stage of sadhana was through Sahaj Samadhi. She became a disciple of Shaktipaat Cult and her Guru at her advanced stage of Sadhana was Shri Paramanand Teerth. This chapter unfolds various steps of her journey, her inner urge for realization of the truth, her failures/hurdles, the ways she used to overcome all and her self-realisation. She describes how she proceeded on the spiritual path and her evolution has been reflected in many of her Vakhs.

Her journey is from the outer world to the inner self. It is becoming nobody from somebody and from nobody to everybody

चुॅय दीवॅ गरतस तॅ धरती स्त्रज़ख
2.1 च्ये दीवॅ दितिथ क्र'ज़नू प्राण।
चुॅइ दीव ठनि रुस्तुय वज़ख,
कुस ज़नि दीव चोन परमान।।

"Oh God! you are filled on the Earth, you have given Pran to all creatures. Your voice is filled in the universe, who will understand your dimensions?"

"Oh God! You are omnipresent. Your presence has created the Earth and populated it with living beings. You have put "Prana" (vital life force) in all physical matters."

All living and non-living things contain Prana, albeit at varying levels. Living things contain higher Prana and the non-living things lesser.

"Oh God! The universe is filled with your vibrations or "Nada", which is also called "Pranav" (the cosmic sound Om). God! Who can map your presence in the universe?" God is Nirakar - beyond form and Nirgun – beyond the gunas of sattva, rajas and tamas.

यिमै श्यॅ च्यॅ तिमय श्यॅ म्यॅ,
2.2 श्यामगला च्य वन्य तॉठिस,
योहै ब्यन-अभीद च्यॅ तॅ म्यॅ,
चॅश्यन् स्वामी बो श्यय मुशॅस्।।

"The six you have, the same six I have, but Shyamgala! You have kept them aside. This has become the difference between you and me. You are the Lord of these and they give me punches."

Lalleshwari refers to the six coverings or Kanchukas present with every being. These limitations or coverings are:

1. Niyati – Limitation of Space
2. Kaala – Limitation of Time
3. Raga – Limitation of attachments

4. Vidya – Limitation of knowledge
5. Kala – Limitation of actions
6. Maya – Illusion about the Self

She says, you have kept these six aspects aside; meaning, you are above these limitations. You have mastered them, hence you are the Swami.

Lalla further says - these limitations have become difficult for me to conquer. These are the six that make me different from you. You are the master of these, whereas they give me punches.

Every human being faces six limitations to his/ her Chitta. Due to these limitations, the person cannot think or act in a detached way.

1. Niyati – Limitation of Space : The gross body, the Annamaya Kosha of every human being occupies a definite space and the person acts/performs all activities within that space. Beyond the gross body, there are four more layers of existence which are Pranamaya Kosha, Manomaya kosha, Vijnanamaya kosha and Aanandmaya kosha. There are three types of bodies – the gross body – deha,

the subtle body – sukshma deha and causal body – karana deha or sukhmaya deha. Humans have limitations of gross body and cannot realize the other two bodies. Hence they experience limitations in movements in the vast space available around. We cannot move out of Earth and visit other places in galaxy.

2. Kaala – Limitation of Time: Time is an attribute with respect to any object. The primary object is the Earth where humans live, so time prevails over here. We experience limitations of time and so have limited age. We cannot go beyond the limitations of time. Hence we cannot see our past lives or cannot look into the future.
3. Raga – Limitation of attachments: Attachments and entanglements are very prominent limitations for a person. This can be objective or subjective in nature. Many people get attached to things like money, fame, relatives, deities, property, worldly pleasures etc., and they feel that these are the ultimate way of living. They cannot come out of these limitations.

4. Vidya – Limitation of knowledge: Knowledge is the perspective drawn on the limited information that we receive through our sensory organs, with the help of buddhi – intellect. This has limitations. For a spiritual aspirant, a sadhak, this is one of the biggest limitation. Knowledge brings ego on the subtle level.
5. Kala – Limitation of actions: The human body acts in a definite sphere. It has limitation of physical state or gross body. Special action is called as Kala. There are 18 different main Kala or activities a human can perform but within the limitations of body and mind. There are many activities which can be performed on a subtle level, which are not possible for a common person.
6. Maya – Illusion about the Self: A Human being generally thinks about himself/ herself with a limited perception with respect to the body. It is assumed that the gross body is the only existence. It is also a presumption that, God is a separate entity. The Self is part of the human body and when the body dies, the

Self too dies. The imperishable nature of the Self cannot be understood while living in a human body. That is a sort of limitation created due to the Maya - the world we perceive through the sensory organs and mind.

Lalleshwari feels imprisoned by the six limitations. She says, hey Shiva, Shyamgala, you have kept aside these limitations and are unbound by these. But these limitations are knocking me down every time. Here she recognizes the shortcomings that she faces during sadhana. She cannot go beyond the clutches of time, space, mind, maya, physical and mental actions and even the knowledge she acquired. Trapped in the illusion of maya, she cannot see the original Self- Nijswaroop. She says Shiva is the master who is beyond these six attributes, but I am not.

She says, these six dominate my sadhana. You are rich as you conquered them. As per Trikashastra, Shiva is complete with six qualities which are मायाशक्ति, सर्वकर्तृत्व, सर्वज्ञत्व, पूर्णत्व, नित्यत्व, व्यापकत्व Mayashakti, sarvakartritva, sarvajnatva, purnatva, nityatva, and vyaapakatva which is Shiva

tattva the sovereign power, omnipotent, omnipresent, complete in all respect, eternal in nature and spread all over, respectively.

She says, "There lies the difference in command. In fact, there should be a fusion between you and me with respect to the six aspects, but for you, the six aspects are treasures that you are very much in control over and for me these are like thieves. They have knocked me down and stolen my mind that houses peace, calmness and joy."

2.3
गादुला अख वुछुम ब्वछि सीत्य मरान्,
पन ज़न हरान पुहनि वावॅ लाह्।
न्यशबोध अख वुछुम वाज़स मारान्,
तनॅ लल बो प्रारान् छेन्यम् ना प्राह्।।

"I saw a wise person dying of hunger, I witnessed the falling of dried leaves in autumn. I have seen a gullible ignorant person beat his cook. Since then Lal is awaiting to get rid of this ignorance."

Lalleshwari explains the contradictions she observed in life. She says "I saw a very knowledgeable person dying of hunger." His knowledge was of no use to him. It could not help him to earn or save him from hunger and death.

"I saw Autumn taking away leaves from a tree". Though an integral part of the tree and its source of energy, leaves fell off, got detached during autumn. It means nothing remains attached forever, at an appropriate time separation is inevitable.

"I saw a gullible foolish person beating his cook"; a gullible person, full of ignorance, who can't even respect the one who cooks and feeds him. This means people are ungrateful towards the ones who love them.

She further says, "Neither is knowledge useful nor ignorance. I need to be detached from the so-called knowledge and ignorance. I am waiting for that moment, when I will be able to separate myself from the imposition of knowledge and ignorance". Truth is beyond both.

केंछ़न दितिथम गुलालॅ यंछ़ॅइ,
2.4 केंछ़न ज़ोनुथ नॅ दिनस वार।
केंछ़न छॅनिथम् नॉल्य् ब्रह्म हॅछ़ॅय,
भगवानॅ छ़ानि गॅछ़ नमस्कार।।

"You have given untold wealth to some, but nothing to some others to meet even their day to day needs. There are those who have sin

of Brahmahatya on their heads. God! I bow down and salute you."

Lalleshwari became confused seeing the contrasts in the world. She said "Oh God! You have given all sorts of wealth, worldly pleasures to some while some have been given nothing. Some are compelled to murder the learned. These happenings in this world, are beyond my understanding. God! your actions are so difficult to analyze. I bow down to you for your "Agamya Leela". Lalleshwari sees the happenings in the world as a play or a 'leela' of God, which was beyond her comprehension.

2.5

केंच़न द्युतथम ओरय आलव,
केंच़व रच़ायि नालै व्यथ्।
केंच़न ऑछि लज़ि मसच्यथ तालव,
केंच़न पपिथ गय हालव ख्यथ्।।

"You have called out to someone while someone else has control over the rivers. Somebody is watching the ceiling while somebody else's crop is eaten away by termites."

Lalleshwari talks about the spiritual level of some of the yogis and seekers she came across during her journey. She says "Oh

God! You yourself have called some to be on the spiritual path.” There’s no logic to such a happening. No one on this Earth knows when God will bring somebody on to the spiritual path, steep him/her in sadhana. Some seekers are on the path and have selected the right way of acquiring knowledge.

When Lalla says that ‘somebody has caught the correct river’ she is talking about the Ajna Chakra, where the three main Nadis viz. the Ida, Pingala and Sushumna, which are also named as Ganga-Yamuna and Saraswati, meet. These Nadis are the pathways for the Kundalini Shakti to advance upwards and regular practice of Pranayama and Bandhas aid the seeker for activating this dormant energy. Lalleshwari refers to the Naadi as ‘Nalle’ - a passage for water. A yogi gets a hold of the correct Nadi i.e. Sushumna and takes his Kundalini Shakti in the upward direction.

She refers to the Shambhavi Mudra when she talks about ‘some are looking at the ceiling’. The Shambhavi Mudra is a yogic process in which the eyeballs get driven upward towards the Ajna chakra. The yogi gazes up

towards the space between the two eyebrows. The Prana flows uninterruptedly through the Sushumna Nadi in the upward direction and his gaze is locked on the Ajna Chakra. In this condition, the yogi does not even blink and his attention is fixed within. She describes this state as "gazing to the ceiling".

She further says that some are so unfortunate that even after reaching a very high level in yogic practice of self-realization, they aren't able to move ahead. The possibilities of getting trapped again in the material aspects of life, caught up in the Shat-Vikaar i.e. kaam, krodh, lobh, moha, mada and matsar or be enamoured by the siddhis gained due to yogic practices, could deter progress on this path.

Here Lal says that she has witnessed many who have fallen spiritually. The condition of such a seer is like that of a farmer whose fully grown harvest has been eaten away by termites (an insect which is known to destroy entire crop).

When any seer fails in the sadhana, he/she is called a Bhrashta Yogi, but the efforts are never wasted. In the Bhagavad Gita, Shri

Krishna tells us that, such a yogi can return on this path and pick up the reins of his/her sadhana again.

केंच़न रॅञि छय शिहिज़ बूञ्,
न्यबर नेरौ शुहुल करौ।
2.6 केंच़न रॅञि छय बर प्यठ हूञ्,
नेरौ न्यबर त ज़ंग ख्ययौ।
केंच़न रत्रि छय अदल-तॅ-बदल,
केंच़न रॅञि छय ज़लद छाय।।

"Someone's queen is calm and quiet and provides shade like the Chinar and Shehjar. Someone's queen is very vocal and starts biting the leg like a dog when she comes out. Some queens keep on changing themselves while some queens are like clouds and shadows."

Every human being is an amalgamation of an inner self and an outer appearance and a Sadhak is not an exception. A Sadhak also appears differently depending on their vruttis-nature. The word "Rani" is used to indicate the "Prakriti - nature" of a sadhak or seeker.

Lalla says, "I have seen many seekers who are calm and quiet like the shadow of a tree. Being in their company gives us solace.

Many seekers are very vocal. They shout and scream and confuse us. Some others keep on changing their statements or words. But there are some who are always with us in happy as well as sad moments." Here Lalleshwari funnily describes moods and behavior of some spiritual seeker she met. Some seekers or yogis are very calm and less reactive. They listen and advise in a loving way. Their inner being is in the mode of response. But some are very talkative. They want to show off their knowledge and impress upon others. They sometimes use harsh words too. There are many seekers who change their advices or opinions with a lucid state of mind. Few seekers who are at an advanced stage of sadhana and free from Mal/impurities are always supportive.

2.7

केंह छी न्यंदरि हॅती बुदी,
केंचन व्वदॅन्य् न्यसर प्ययी।
केंह छी स्नान कॅरिथ अपुतिय,
केंह छी ग़ेह बॅज़िथ ति अक्रयी।।

"Some though appear to be in a sleepy mood, but are yet awake. Some are upright but are in deep slumber. Some are unclean despite bathing and some are actionless even knowing everything."

While elaborating a seeker's appearance, she further says that there are some who seem to be asleep; meaning they pose as very ignorant or simple. Some yogis don't show off their knowledge and wisdom, but are really wise. Some show off their information as knowledge to others, but are actually ignorant, steeped in Avidya.

Some seekers are very much into "Karma-Kand" i.e. the daily rites and rituals like bathing (in Kashmir, a daily bath is not so common because of the cold weather). But despite a bath they are unclean within. Their acts are not as per the shastras, the Indian scriptures. They are hypocrites. Some seekers are in the Grihastha Ashram i.e. living a married life. But they are not attached to their karmas and remain "Akriya". All their acts are Nishkama Karma, meaning they do the duties required to run the family but do not crave for the fruits of their acts. They remain "Akriya" meaning their acts are not attached and affected by the results of the Karma.

नाबद्य् वारस अट:गण्ड ड्योल गोम,
देह-काण होल गोम ह्यकॅ कॅह्यो।
2.8 ग्वरॅ सुन्द वनुन रावन-त्योल प्योम,
पाहलि-रूस्त ख्योल गोम ह्यकॅ कॅह्यो।

"This world is like sugar-candy and the load of sugar candy has bent my body. My Guru has shown me the way but unburdening of this load is still difficult, like how a herd of cows without a shepherd gets dispersed."

During the spiritual journey Lalleshwari realized her hurdles and her attachments with the worldly matters which were disturbing her sadhana. She says, "The material attachments are as sweet as sugar and I'm carrying loads of sugar in me. I am so engrossed in this material world that I have become bent under its weight. How do I bear the load? Then my Guru blessed me and initiated me on the spiritual path. Despite feeling a slight loosening of the material attachments in me, it is still difficult to remain detached from worldly matters. How will I bear the unloading? I've been carrying these loads for aeon."

In Kathopanishad, the aspect of Good – Shreyas and Pleasant- Preyas are discussed.

श्रेयश्च प्रेयश्च मनुष्यमेत:तौसम्परीत्य विविनक्ति धीर:।
श्रेयोहि धीरोऽभि प्रेयसोवृणीते प्रेयोमन्दोयोगक्षेमाद्वृणीते।।

Both the good and the pleasant approach man. The wise one, pondering over them,

discriminates and chooses the good in preference to the pleasant. The simple minded for the sake of material well-being prefers the pleasant.

The good and the pleasant come to a man and the thoughtful mind turns around them and distinguishes. The wise choose out the good from the pleasant, but the dull soul chooses the pleasant rather than the good.

Everyone has the free-will to choose, but since most people do not have the ability to discriminate with regard to their means or with regard to their results, they make the wrong choice.

There are two ways to live life.

Shreyas - the way which takes us to the highest purpose of life and then to moksha or liberation.

Preyas - the way which attaches us with the maya of the material world. The journey in Preyas is very attractive in the beginning but eventually heads towards misery and distress.*

* *(Kathopanishad, 1.2.2, translated by Sri Aurobindo)*

Here Lal says that sudden detachment from the worldly bondages is very difficult for her. Though it is known and understood that the Shreyas way is the only way, it's very difficult to leave the Preyas life because of the habits of many births that are ingrained. There are many people who know that the Shreyas way is better than Preyas but sheer ignorance and attachments keep them engrossed in fulfilling the unlimited needs and wants of the mind and the senses.

The sadhak needs tremendous patience, endurance and consistency to detach himself from the sensual pleasures that have mired him. The unloading is very stressful and painful. Here Lalleshwari indicates how difficult to turn from Preyas to Shreyas. It is like a herd of cows that are dispersed of its own when the shepherd is not around. This situation happens when there is no Guru or guidance available for the efforts in adopting true Shreyas aspects in life. The Sadhak feels very weird without proper guidance.

ललिथ-ललिथ वदय ब्व वाय,
चि़त्ता मुहॅच्य् प्ययी माय।
रोज़ी नो पतॅ लोह-लंगरॅच्य् छाय,
निज़-स्वरूॅप क्या मोठुय हाय।।

2.9
हा च्यत कवॅ छुइ लोगमुत परमस्,
कवॅ गोय अपज़िस पज़्युक ब्रोंत।
दुॅशि-बोज वश कोरनख पर-धर्मस्,
यिनॅ गछनॅ ज़्यनॅ-मरनस क्रोन्त।।

"Lallie slowly and steadily is sighing for the Chitta, which is entangled in Moh – maya. Attachments of worldly affairs will not last long, why have you forgotten your own nature?"

"Oh Chitta, why are you getting attracted to comforts of others? You are getting confused between truth and lies! You are binding yourself in Paradharma, getting trapped in to the cycle of birth and death."

Lalla, with a heavy heart, sighs for the Chitta, which is entangled in moha – maya and further says," I cursed to my state of attachment, Oh Chitta! how deep you are trapped in Maya! The Maya is like Iron chains, which will keep you tied. I am weeping at your condition of attachment to the Maya, which will also leave you one day. Hey Chitta! You

are so much wrapped in Maya that, you have simply forgotten your own being.

Oh Chitta! You are binding yourself to others, why? How have you seen truth in the false Maya? This so-called truth is a dream. This is not your true Dharma. You are adopting Par-Dharma (means you are doing Karma which is not meant for you). Hey Chitta! This ignorance is keeping you bound to your Karma and you are again and again taking births. Living life with Par –Dharma will not allow you to come out of the cycle of Birth & Death.

Original nature of the Chitta is to remain detached, remain observer and enjoy the happenings in the world. But when the chitta gets trapped in the Maya – material world, it forgets its own nature. It adopts Par- Dharma, meaning living a life which is conditioned with aspects, other than that of our original nature.

"Swadharma is that action which is in accordance with your nature. It is acting in accordance with your skills and talents, your own nature (svabhava), and that which you are responsible for (karma).

Any action that does not make you feel afraid or restless is Swadharma. That action which you feel compelled to do, without which you feel restless is Swadharma. Every time you feel restless, it is not always because of Swadharma. But at the same time, not following your swadharma always makes you feel restless. That is why it is said in the Bhagavad Gita, स्वधर्मे निधनं श्रेयः परधर्मो भयावहः। 'Swadharme nidhanam shreyah paradharmo bhayaavahah' (3.35)*

When we do something without authenticity, just to show off to another person, that is when we feel fear because such action is not genuine, it does not come from the heart. But when we do something that is authentic and from the heart, then there is no fear.

When someone speaks lies, they definitely feel scared somewhere inside. But someone who speaks the truth does not feel scared at all. Infact, speaking the truth and abiding by it brings so much strength. This is what Swadharma is.

When we follow that which comes naturally to us in our life, it brings abundance

* *Gurudev Sri Sri Ravi Shankarji*

and prosperity to us. When we flow in accordance with our nature, we grow from within. Any action that uplifts us is our Swadharma. Dharma is that which holds the mind, intellect, memory and our inner Soul together in harmony. Growth comes when we follow our Swadharma."

ज़लॅ ज़्त्ता व्वन्दस भयि मो बर,
ज़ोन ज़्न्थि करान पानॅ अनाद।
2.10 च्य को-ज़न्न्य् ख्योद हरि, कर,
कीवल तसुन्दुय तारुक नाद।।

"Hey Chitta, don't get frightened with worries, your own Anaad is worrying about that. Who knows when Hari will remove your obstacles, Only to go with the lifesaving Naad – which will help to float you"

She further says, "Oh my restless consciousness - Chitta! Don't get scared of this world, which shows contradictory aspects. The worldly attachments are so deep and difficult to get rid off. Don't show any mercy to the attachments. You ride on the Anadi Nad i.e. Pranav – Omkar. You don't know, when God will shower his blessings on you. You keep chanting the Pranav; that will only help you to cross the Bhavsagar

of Worldly Maya. Only chanting will help you in this part of spiritual journey." While understanding the importance of Omkar in spiritual Sadhana, Lalleshwari advises her restless Chitta. Chitta is the aspect of Manomaya Kosha which can discriminate between good and bad. But due to past impressions or attachments, the Chitta tries to find escapes in Sadhana. Here Lal is giving auto-suggestions to her Chitta. That is how Omkar is important.

*"Om is called the sound of one hand clapping. Om is the eternal sound; Om is the sound which is omnipresent in the universe. All the rishis and saints of yore heard just this primordial sound when they went deep into meditation.

Om has a variety of meanings. It means love, eternity, purity, peace among many others. Om is made up of several dhatus: 'Aa' 'Oo' 'Ma'. Just 'Aa' has 19 meanings. You can derive some several thousand meanings from Om. All those meanings are attributed to Om, so Om is the seed of the entire creation; Om is the sound of creation. This sound exists in all the religions in some form or the other.

* *Importance of Omkar by Gurudev Sri Sri Ravi Shankarji:*

The Sikhs chant - Ek Omkar Satnam. Om means truth. It is the name of the Infinite or the Divine. It means love. It is the origin of the universe. There is a beautiful verse in the Guru Granth Sahib, which begins with 'Ek Omkar Satnam, Karta Purakh' – from Om has everything come, in Om dwells everything and into Om will everything dissolve; both matter and consciousness.

The sound of Om is a complete vibration and it affects the entire body. 'Aa' affects the lower part of the body, 'Oo' affects the thoracic and abdominal cavity and 'Ma' affects the part above the neck. The total prana is represented by one syllable Om. Before birth, we were part of that sound and after death we will merge with that sound; the sound of the spirit. So, you can say many things about Om. There is an entire upanishad, the Mandukya Upanishad, dedicated to the Om."

प्रथॅइ तीर्थन गछान संन्यास,
ग्वारान स्वदर्शनॅ म्यूंल
2.11 च्यता पॅरिथ मो निष्पथ आस,
डेंशख दूरे द्रमुन न्यूल।।

"A sanyasi visits every teertha or shrine with a core intention to have self-realization.

Hey Chitta! reading others' perception is not useful, because the grass looks greener from the other side."

Lalleshwari says "A seeker or sanyasi, who has renounced the world in the quest of self-realization, moves all over the world and to all holy places in search of the ultimate realization. He/she may not have own perceptions of self realisation. Hey Chitta! Don't get distracted by reading about the different ways of sadhana. There are many granthas - knowledge/holy books available for seekers. Reading too many such books actually creates confusion. But the way of self realisation, shown by the own Guru is the mool mantra - the true way for sadhana.

She further adds, "If you see a lawn from a distance, it looks very green but if you go closer, you will see the dried grass, stones and other weeds growing in the lawn." In the same way, any book or commentary on a holy book by a person is his/her own understanding and perception. Many times, because of the language or way of presentation, such scriptures seem attractive but it may contain many lacunae and shortcomings. Many

a times the limited perception or ego of the writer may change the entire meaning of the original text.

Hence, she indirectly says, “Hey Chitta, your Guru will guide your Sadhana. Listen to him.” The Guru shows the right path. How we progress on it is our own effort and wisdom. So, it’s very important to understand and experience the process of self-realisation. It is very personal, unique and varies from person to person.

2.12

यवॅ तूर च़लि तिम् अम्बर ह्यता,
ख्योद यवॅ गलि तिम आहार अन्।
च़ित्ता स्व-पर व्यच़ारस प्यता,
च़ेन्तन यि दीह वन-कावन्।।

“Wear clothes when the cold waves blow and eat to ward off your hunger. Chitta, just think what is meant for you and for others, this body is finally for Jungle crows.”

Lalleshwari reminds herself, “Hey Chitta! Don’t give much importance to the body by continuously pampering it. When it’s cold, wear warm clothes to protect it from the cold. Eat only as much as is required to fulfill your hunger. A human being requires only two

palmsful of food at a time. Excess thinking about decorating the body and excess food is not good for a seeker.

Oh Chitta! Just focus on the ultimate truth i.e. Shiva. You think about the Self and other i.e. Param Shiva (initially Lal used to believe in duality – Self and Shiva as different forms). Just think, Oh Chitta! This body can be food for the crows and vultures after death. The body is going to perish one day and permeant is the Soul, so just be with your sadhana.

बुथि क्या ज़ान छुख व्वन्दि छुय कॅञिय.
असलॅच्यॅ कथ ज़ॉह सनिय नो।
परान लेखान वुठ ओगॅज़्य् गॅज़िय.
ॲद्रिम दुई ज़ॉह च़ज़िय नो।।
2.13
परान परान ज़्यव ताल फॅजिम,
च्य युग्य् क्रय् तॅज़िम न ज़ाँह।
सुमरन फिरान न्योठ तॅ ओंग्ज़ि् गॅज़िम.
मनच्य दुई मालि च़लिम न् ज़ॉह।।

"Outwardly you look very soft but internally you are tough. The purest of things are not understood by reading and writing. My lips and fingers are worn out, but the inner duality hasn't vanished."

"By reading out again and again, my tongue and palate have got rashes, but I couldn't make myself capable of understanding how to act to reach you. While continuously telling the beads of the rosary, my thumb and fingers have got worn out, but oh my sweetheart, the duality of my mind has not yet disappeared."

Lalleshwari in her initial stage of sadhana believed in duality. She says "Oh God! You seem to be so simple to know. Initially it feels that you are very easy to understand". At the onset, any spiritual practice seems amazingly simple. But when the seeker progresses on the path, he/she understands that the realization of the self/truth/God is an indefatigable commitment and unceasing practice. She says, "I have read many holy books (granthas), Shastras. My fingertips have become worn out writing. But I am not able to comprehend the real truth. The inner duality still exists. Continuous reading of the holy books has given my tongue and palate blisters and rashes, but I could not understand the power and effects of Karma."

It's very difficult to know and understand the "Karma Gati" i.e. speed of Karma at which it appears again. In the Bhagwat Gita, Shri Krishna said that, "Ghano Karman Gatihi" means it's very difficult to understand the speed of Karmas and sequence of its appearance.

She further says, "My thumb and first finger have become numb continuously doing Japa (telling the beads) with the Mala (rosary). But the duality in the mind did not disappear."

The bookish knowledge or the perceptions of others about God is not useful for her to understand God. These are superficial techniques which could not take her to the depth of Knowledge. She tried very seriously for long, but remained in spiritual unrest.

अव्यसतॉरी पोथ्यन छि हो मालि परान्
2.14 यिथॅ तोतॅ परान् 'राम' पंज़रस्।
गीता परान् तॅ हीथा लबान,
पॅरॅम् गीता तॅ परान् छ् यम्।।

"An ignorant reads the Pothi -scriptures which haven't been elaborated properly, like the parrot in a cage, reciting the name of Ram. Reading the Bhagavad Gita and saying

that I have read the Gita and am still reading it, has become an excuse."

Lalleshwari explains that, "An ignorant person - who has no proper spiritual grounding, keeps on mechanically reading holy books. For such a person, reading holy books is thus a futile exercise. It then becomes an action done mindlessly just like a parrot in a cage who keeps on repeatedly chanting the name of Ram without any understanding of what it is uttering. The human mind has a habit of getting stuck in a rut as it gets caught in the web of people, things and events. Its tendency of mulling over an occurrence keeps it enmeshed. Lal says, "People feel that, reading the Bhagavad Gita again and again will take them to self realisation. But without proper understanding of the text such a reading is nothing more than an act. It just pumps up the ego which is the biggest deterrent in self realization.

2.15

नफ़ॅसुय म्योन छुय होस्तुय,
ऑमि हॅस्त्य् मोंगनम् गरि गरि बल।
लाछि मॅज़ॅ सासॅ मन्ज़ॅ अखा लोस्तुय.
न त ह्यतिनम् सॉरिय तल।।

"My mind is greedy like an ever-eating elephant and so much of my energy is expended fulfilling its demands. Hardly is anyone safe from this elephant and there are many who have got crushed under its feet."

Lalleshwari sheds light on her attachment to the physical body. She says "My stomach (body) is like that of an elephant - hungry all the time. The needs of the body are huge and never ending. To fulfill these needs, I require lots of energy. My life has gone by fulfilling the needs of the body which arise from the mind. This body mind dominance is very dangerous. A very few people are able to surmount such demands."

Lal points out that, "Most of the people have been crushed under the feet of this elephant of desire. Rare is a person who can escape the vice like grip of this elephant. Once you're stuck in this vicious cycle it takes an iron will to untangle yourself."

2.16

लल बो लूसॅस छॉड़ान तॅ ग्वारान,
हल म्य कोरमस रसॅनि शतिय।
बुछुन ह्योतमस तार्य् डीठिमस बरन्,
म्य ति कल गनेयि ज़ोगमस तॅतिय।।

"Lallie got tired of searching and finding, but tried to put more and more interest in the search. On gazing at locked doors, my quest increased manifold and I sat there unmoved"

Lalleshwari says, "I am tired of searching for God." She tried all ways of knowing God. She perused holy books, listened to the Gita, chanted his name untiringly and studied the Scriptures. She became physically and mentally tired of doing the same things again and again.

She further says, "I have put in my best, increased my will power to continue sadhana this way. But then I saw that the mechanical practices weren't useful. The doors on the

spiritual path are closed for such people who blindly follow others' perceptions and make use of external aids. Then my quest for spiritual knowledge and sadhana increased many fold. I sat down at the very threshold of the closed door."

Here Lal understood the hurdle she was facing and was determined to change the path of practice. Then she put herself firmly on the real path of self-realization.

दोद क्या ज़ानि यस नो बने,
गमॅक्य् ज़ामॅ हा वॅलिथ तने,
2.17 गरॅ-गरॅ फीरॅस प्ययम कने,
ड्यूठुम नॅ कॉह ति पननि कने।।

"Who will know my pain, I am immersed in grief. I could not find anybody to support me even though I went from door to door."

She further cries, "Oh! Who will understand my pain and spiritual unrest? Can anybody understand my sufferings? I have understood the emptiness and futility of their actions and spiritual practices. So, they threw pebbles at me. Nobody travelled with me on this path."

Lalleshwari says the quest of self-realization is an inner happening and nobody could

understand the spiritual unrest, she was going through. She was not adopting the ways of the other seekers. Lal said that, other seekers did not agree to come with her on this path of self-realization. She could not find a single person who could understand her point of view and the state of her being. She remained alone on the path. Her quest of self realization was unique, which could not be understood by others. She was alone on the path.

मन्दछि हॉकल कर छव्य्त्र्यम्,
यलि हयडुन गेलुन असुन प्रावॅ।
आरूक ज़ामॅ कर-सन दज़्यम्
यलि अॅद्रयुम खार्युक रोज़्यम वारॅ।।
रुत तॅ क्रुत सोरुय पज़्यम्,
2.18 कनन नॅ बोजुन अछ्यन नॅ बावॅ
ओरुक दपुन यलि व्वन्दि वुज़्यम्,
रत्न-दीप प्रज़ल्यम वर्ज़नि-वावॅ।।
घाल गॅण्डिन्यम् बोल पॅडिन्यम,
दॅपिन्यम् ती यस् यि रोच़े।
सहज़ कुसमौ पूज करिन्यम्,
बो अमलॉन्य् तॅ कस् क्या म्वचे।।

"When will the fetters of the mind fall apart? When will I be indifferent to taunts, barbs and the mocking of others? When will my

hesitation burn away? When will the inner buzz cease to be in control?"

"I need to be indifferent to the good and the bad. My ears will not listen to and my eyes will not see anything. My inner voice is saying, look at the glow of the lamp which is bright even in a vacuum."

"Let them deride me or praise me. Let them talk as they wish. They may worship me with flowers. I am Amalin- free from impurities so what others will achieve?

Lal wonders, "When will I be able to break the chains of attachments? When will I be able to come out of the dogma of "What will people say?" I am not strong enough to control the mind. It is all over the place and doesn't allow me to establish myself in my true nature. When will this mind be under my control, so that, I will be able to set myself free from this world of ignorance? When will I come out of the bondage that is being created because of a sense of shame and shyness in me?"

She further says, "How will I be able to accept this calmly? How will I control my

mind, which keeps on reacting to others opinion about me? When will the mind be free from emotions like shyness? When will this 'what will people think about me' burn to ashes?

Moving ahead she says, "To achieve this, I need to be indifferent to the world. The so called good or bad, I should accept with equanimity. I should be tolerant and not label people, events or things as good or bad. I should be deaf and blind towards the actions of ignorant people. I should make continuous efforts to remain unaffected in my sadhana. The sound of truth will come from the divine horizon and the lamp of knowledge will be lit in my heart. This lamp of knowledge will burn bright and firm and remove the darkness of ignorance in me ओरुक दपून यलि व्वन्दि बूज़्यम्, रत्न-दीप प्रजल्यम वर्ज़नि-वावॅ।।

To attain this equanimity of mind and to remain firm on the spiritual path, I must ignore the ill that people speak about me (one should not be a football of others opinions). It is up to them, how they want to address or label me. I am indifferent to it all. If someone praises me, it makes no difference. If they

worship me with flowers, I still remain unchanged. I am above all. All the worldly 'Mal' - dirt - can't soil me as I have become 'Amalin' - literally 'dirtless', in other words pure, clean. When I have such a detached attitude, how will the world affect me?"

Lalleshwari was going through a critical stage where her sadhana was about to take a new dimension. Why was she afraid of adopting her own path to self realization? The society was not accepting her way of sadhana or her understanding. People were laughing at her and teasing her. She was not able to find the strength to tear down the veil of shyness, embarrassment, guilt about being different. The mind has a tendency to react on others action and the most difficult part in the Sadhana is to control the mind.

Lalleshwari after understanding the hurdles in the way of her spiritual practice, invested all she had, to get rid of the feeling of shyness. Shyness is generally a gender-based emotion. This emotion comes into play when a person of the opposite sex is around. In spiritual sadhana, there are no gender differentiations. The sadhak needs to get rid of this gender

based mental block. It's a very subtle way of coming out of the attachment to the gross body, which is a huge bondage in sadhana.

Society's acceptance level towards an independent sadhak was almost at rock bottom. Here she was treading the path less travelled and she was a woman. She became an object of taunting and mocking because she refused to kowtow societal norms as she was not out to please others at all.

She realized that, she is Amalin – free from dirt of ignorant concepts and behaviors.

As per the Trikshastra -

'मलमज्ञानमिच्छन्ति संसाराङ्कुर कारणम्।'

Malmadyanmichhanti Sansarunkar karanam.

Avidya – ignorance is broadly called as 'Mal' - dirt, undesirable elements - in Kashmir Shaivagama. 'Mal' is the root cause of sprouting of materialistic attachments, desires or wants. There are three type of 'Mal' – Anav Mal, Maiya Mal and Kaam Mal.The first stage is called as "Anav Mal". This becomes "Maiya Mal" which further leads to "Kaam Mal". Because of Anav Mal, some imperfections

are created in the mind of human beings and to complete the so called imperfections, the human being remains entangled in the materialistic world. It is very hard to come out of these strong attachments.

Knowledge of different materials or matter, its constitution, uses etc. are part of Maiya Mal. It is related to the Maya around. This includes various supernatural powers which help a sadhak to transform matter and the events around. So, during sadhana, the Anav Mal transform into Maiya Mal.

Kaam Mal is the "vritti" arising out of good or bad thoughts or desires in a human being. This creates desires to take actions and react to others actions.

Because of Maiya Mal and Kaam Mal, the human being remains attached to the worldly desires, relative aspects like good and bad and ultimately cannot come out on the path of self-realization.*

Lalleshwari said "bo amalanya ta kas wayar mwache" when I am unaffected by any Mal i.e. I am "Amalin", how will the world affect

* *Trikshastra Rahasya Prakriya – Swami Lakshmanjoo maharaj.*

me? There is no bondage with the world around. It makes no difference to me."

व्वथ, रॉण्य् अर्चुन सखर,
अथि अलपल वखुर ह्यागथ।
2.19 योगवनय ज़ानख परम पद,
अक्षर हि शीखर ख्य शीखर ह्यथ।।

"Rani – Oh Queen! get up and prepare for Archana and Keep the preparations handy. Yog marg shows bliss of Param pad, where Akshar is at peak and the peak will be in your hands."

Here Lalleshwari addresses herself with affection as 'Rani', meaning Queen. She says, "Oh Queen! Get up and be ready to walk on the path of enlightenment. Prepare for this divine worship. Keep all the knowledge tools handy. Be alert in sadhana. The yogmarg-way of yog practice will show the right path to travel. Yog means getting connected with the Shiva or God . Here the means of getting connected is Omkar. This path is blissful. Just be aware of how to recite the Pranav Akshar – Om continuously. Akshar means, which does not vanish or dissolve. You know very well that the Pranav Akshar is the omnipresent sound in space. The Space

is filled with the "Anahat Naad" of Omkar. The 'Yogmarg', the path of Yoga, will lead you to the "param pad" - the ultimate abode of truth that is to be experienced during the sadhana. You know and will realize too. So be upright and prepare to merge into the "Anahat Naad".

2.20
शि वा कीशव वा ज़िन वा,
कमलज़नाथ नामधारिन युह।
म्यॅ अबलि कॉसितन भव-रुज,
सु वा सु वा सु वा सुह।।

"Hey Shiva, Keshava, Jinendra or Buddha - the name could be any. I am a helpless and weak woman. Help me in this Bhavsagar - the ocean of maya. Your names are many but you are the one, you are the one, you are the only one."

Lalleshwari, from the bottom of her heart urges for some help to come out of the materialistic attachment. She said "Oh Shiva, Vishnu, Mahavir Jain or Buddhha Gautam – Oh enlightened souls, please help me. I am a weak woman, having no strength and ability to walk on this path.

Lalleshwari begs the Gods and the saints from the inner core of her heart to help her come out of the attachment she has for the material world.

She pleads, "Oh Shiva, Vishnu, Mahavir or Gautam Buddha! Oh, enlightened souls! Please help me. I am a weak woman, who has no strength and ability to walk on this path. Please help me to snap the fetters that bind me to this 'samsara'. Lead me across the bhavsagar - this ocean of the material world (bhavsagar, sansar, jagat, samsara, prakruti are synonyms for the material world). Please hold out your hand to help me reach the other side and you are the only one who can help me in this situation. "Without the help of the Guru, enlightened seers or God it is difficult to walk on the path of spiritual practice". They just hold your finger and walk along.

युह् यि कर्‍म करि प्यवुन पानस्,
अर्ज़ुन-वर्ज़ुन ब्ययिंस क्युत।
2.21 अन्ति लागि रोस पुशिरून स्वात्मस्,
अदॅ यूर्य गछि तॅ तूर्य् छुम ह्योत।।

"Whatever karma I do, I carry it. These karmas also have shares of others in

accumulation and disbursement. But at the end, I will decorate myself with the flowers of karma. Then where ever I go, they will start from there."

Lalleshwari explains the 'Karma Sidhant'. She says, "Whatever be my actions - past or present - I have to pay for it. I am experiencing the fruits of my own actions. The actions are initiated not only by me, but other people also have a hand in my actions. But I must stop blaming others for whatever they have done or not done. My actions will not be biased but spontaneous and natural."

Whenever we blame others for a particular situation that takes place in our lives, not only do we carry the karma of their actions, but also need to pay off for their actions too. So, it is always better not to blame others and accept every outcome as a fruit of our own karma, even if what has occurred has been a reaction to others' actions.

Hence, she says, "If I accept whatever has happened, my actions will not be related to my ego. It will be mere action without expectation of any outcome in my favour. I will practice this so that my journey

ahead will not be attached with my karmas. Life will be proactive. My actions will be spontaneous, without having links to the past and without prejudice. I will start living in the present moment. This will calm me down and help me to better my sadhana with a detached mind."

नाथ! ना पान ना परजोनुम्,
सदॉइ बूदुम यि क्व दिह्।
2.22 च़ॅ बो बो च़ॅ म्युल नो ज़ोनुम,
च़ कुस ब्व क्वस्स छु संदिह्।।

"Nath! I didn't recognise myself nor you, but I only troubled this body. You are me and I am you - this union I did not understand. I'm still in a dilemma about who you are and who I am."

Lalleshwari says, "Nath (God)! I have neither recognized myself, my actions, nor you. I kept on severely punishing my body (she was trying to find God through physical means). I could not realize you. I still see you and me as two separate entities. I could not solve the mystery of whether you are in me or I am a part of you. I am still confused about who I am and who you are. Here, she refers

to the Vedic Concept of "Koham". In Vedas, "Koham" or "who am I?" is considered as the prerequisite for progressing on the Path of sadhana. Unless and until you don't want to know who you are, this journey never begins. Lalleshwari understood the real and subtle hurdle in her sadhana, which was not allowing her to proceed further.

आमि पनॅ सोदरस नावि छ्यस लमान,
कति बोज़ि दयी म्योन म्य ति दियि तार।
2.23 आम्यन टाक्यन पौत्र ज़न शमान,
ज़ुब छुम भ्रमान घरॅ गछॅ हा।।

"I am towing a boat in the deep ocean with a weak thread, Oh God! Can't you listen to me and help me to cross? I'm like the unbaked pot which can not hold water. I really want to go back home."

Lalleshwari says, "I am trying to pull myself out of the Maya with the help of my sadhana-which is very weak. It is like pulling a boat with a very thin thread. Oh God! Please listen to me and help me to navigate through the 'bhavsagar'- the ocean of samsara.

My sadhana is as fragile as an earthen pot which is not baked. When water is poured

into an unbaked earthen pot, it converts the pot into mud again. Water can only be stored if the pot has been properly baked. Attachments and entanglements are still very deeply rooted in me which again and again bring me back to square one. I strongly want to come out of this state of material attachment and set myself free. I want to go back to my abode, from where I have come."

2.24

हच़्चिवि हॉरिज़ि प्यच़्चिव कान गोम,
अबख छान प्योम यथ राज़धाने।
मंज़बाग बाज़रस कुल्फ-रूस वान गोम,
तीर्थ-रूस पान गोम कुस मालि ज़ाने।।

"An ignorant carpenter of the capital, has made a grass arrow to put on a wooden bow. My shop is without lock amidst the market, I remain with out holy places; who will understand my agony?"

Lalleshwari further explains her unpreparedness to start the sadhana. She says, "I have started my sadhana but I am not properly equipped for the journey. My intentions are very strong but I am not prepared to bring them in to practice. If the best quality wooden bow has a very delicate arrow made of grass, how will it carry the

force created by the bow and how will it reach the destination?

Attaining moksha requires solid efforts that is akin to constructing a capital city (rajdhani). The architect needs to be knowledgeable. With an ignorant architect, how will I build the capital of my spiritual abode? My efforts are ineffective. Worldly emotions, attachments and entanglements enmesh me again and again because I am not guarded properly against Maya. My sadhana is not progressing in a proper direction. If a shop remains unlocked in the middle of a busy market, what do you think will happen? Similarly, I'm not able to safeguard my own assets. I remained inauspicious like the world without a 'Teertha' - a place of pilgrimage. Who will understand my agony? I am utterly helpless."

Here Lalleshwari expresses her own shortcomings that she was facing during sadhana. She feels that she hasn't yet detached herself from worldly matters and these attachments are the biggest hurdles in her path. Guarding the mind against the material world is very difficult, as the mind

has the tendency to get mired in the world time and again and get entangled in Maya, the illusions of the world.

Being on the spiritual path without proper protection against thieves like Maya is like keeping the doors of a shop unlocked, amidst a marketplace. Such a shop is an open invitation to thieves. She can't ensure the safety of her own mind. She doesn't know where it will become entangled and take her away from her spiritual practices.

Saints and sages have meditated and practiced spiritual austerities in places called as Teertha. Such places are full of spiritual vibrations and devotees throng to these places of pilgrimage. She expresses her spiritual unrest when she says that she has become like a world without any auspicious place of worship. All material aspects are existing within her, but the spiritual aspect is missing. These lines show her spiritual unrest.

2.25

आयस कमि दीशि तॅ कमि वते,
गछॅ कमि दिशि कवॅ ज़ानॅ वथ।
अन्ति दाय लगिमय तते,
छनिस फ्वकस कॉह ति नो सथ।।

"Where and from which direction I have come, I don't know. Where and in which direction shall I go, I don't know. At least one right perspective will hold good for next breathing."

Lalleshwari's agony continues. She says, "From where have I come and where do I have to go? Which is my path of spiritual practice? Which is the direction for my inner sojourn? How will I know this? I am so ignorant, I need help. Who will help me? The spiritual sadhana is the only one which will take me along the path of truth. I need a pious person who will show me the right path. Life is so impermanent. There's no surety of the next breath. My intention of having a Guru in my life is as important as the next breath."

Lalleshwari openly discusses her ignorance and her intense need to proceed further on the path of Truth. She has become sick of ignorance and wants to get rid of it. She is searching for a Guru who will help her on this path and will show how to get rid of ignorance. She wants a Guru and her need is as intense as the next breath. She has fully understood the impermanent nature of life

and is also aware that she doesn't have any control over her next breath. She is aware that she doesn't know when death will come to her and leave her sadhana unfulfilled.

2.26

अछ्यन आय तॅ गछुन गछे,
पकुन गछे द्यन क्यो राथ।
योरय आय तॅ तूर्य् गछुन गछे,
केंह न तॅ केंह न तॅ केंह न तॅ क्याह्।।

"Our ferry of coming and going is continuous like the day and the night. Coming here and going back, there is something. But what is it? What is it? What is it?"

Lal further discusses the cycle of life. She says, "We take birth, live and eventually die. This cycle seems repetitive. Our frequent visits are destined. We come here and go back. There is a secret behind this coming and going back. What is the secret? Here Lalleshwari is trying to realize the purpose of life.

Adi Shankaracharya says in Bhaja Govindam,

पुनरपि ज़ननं पुनरपि मरणं,
पुनरपि ज़ननी ज़ठरे शयनम्।।
इह संसारे बहुदुस्तारे,
कृपयाऽपारे पाहि मुरारे।।२१।।

"We have to take birth and face death again, reentering the mother's womb before taking birth again.This world is a place of pains, hey Krishna please save me."

There are four parts of the life cycle – birth, life, death and pregnancy; Out of which three are not in our control viz., birth, death and the process of birth. We can only control the life between birth and death.

The soul undergoes a continuous cycle of birth and death. But due to ignorance, we do not realize how many times the cycle has been repeated. In every birth the same events have occurred and the attachment to people places and situations never ends. What is going on?

Lalleshwari asks, "If there is no purpose to these cycles of birth and death, all this is useless."

This is a basic question a true seeker asks- Who am I? This is the beginning of the journey. When we reflect on the so-called pride and prejudices, we realize that, this material world is of no value. All the events, outbursts of emotions remain for 70-80

years; what next? The body will not be with you forever, you will drop it one day. When we ask ourselves these questions, that is the moment our spiritual journey begins. You don't want anything else. You just want to know the unknown. The only desire to know yourself ends all other desires in you.

So, Lalleshwari says, "khenata khenata kheneta kyha" - this is not the thing, this is not the thing. The Truth is not this, it is something different. The Upanishads say नेति नेति ब्रह्मसत्य। *"Neti Neti Brahma Satya"* - meaning what is happening is not the real version of the Truth or of the omnipresent energy. It is called Brahman and is the only Truth. Bhagavan Ramana Maharshi teaches that, "any thing that appears and disappears is not you. That which remains always, is you".

The Advaitic school of Neti, Neti (not this, not this) is based on this tenet. The aspirant analyzes everything that he or she perceives and says, "I am not the body, I am not the senses, I am not the mind, etc. Whatever can be perceived is not me as I am the one perceiving it."

Continuing to reflect on this and doing Neti, Neti, (I am not this, I am not this), finally, that subjective pure awareness remains which cannot be denied. The subject cannot deny Itself. Hence Advaita Vedanta declares that when you firmly reach the pure subject which is only awareness, you should abide in that. That You Are. Thou Art That. That I AM!

So, what is Brahman? That's to be unveiled.

2.27
यथ सरस सिरि फोल ना व्यच़ी,
तथ सरि सकली पोञ् च़्यन्।
मृग सृगाल गण्ड्य ज़लहस्ती,
ज़्यन् ना ज़्यन् त तोतुय प्यन।।

"In the lake where a tiny particle of rice can not be contained, water from the same is being used to drink by all. Deer, Jackel, rhinoceros, hippopotamus, all take birth there and merge there only."

Lalleshwari further explains the ability of the mind. Mind is referred here as lake – Mansarovar. At times it can become very focused and at other times very vast. There are two parts of the mind - *laghu* - small and *guru* - big. The small and narrow mind is so self-centered that, it cannot contain even

a small aspect. It's very rigid. She says it can't contain even a small particle of rice. But when the other part of mind - the big mind is active, everything in this world becomes yours. She says, "The lake will quench the thirst of all." The *guru* or the expanded form of the mind will accept all, love all and make everything quiet and calm.

The mind is a place of imagination. We create images and concepts through our mind. She says – deer, jackals, rhinos, all creatures of the Universe are born in the lake and dissolve in it. The whole world is a perception of the mind, everything rises and falls in the lake of the mind.

The reference here is to the Manomaya Kosha.This layer of an existence is very important in sadhana. This Kosha is a bridge between the Pranmaya, the Annamaya and Vijnanamaya Kosha. When this layer is disturbed, the body is at unrest. Whole efforts of the spiritual Sadhana is to calm down the manomayakosha; then the journey that follows becomes very easy.

2.28 क्या: करॅ पाँच़न दॅहन तॅ काहन्,
व्वक्षुन यथ ल्यज़ि यिम कॅरिथ गै।
सॉरिय समहन यिथ रज़ि लमॅहन,
अदॅ क्याज़ि राविहे काहन गाव।।

"What can I do with the Five, Ten and Eleven, who are stirring the earthen pot of my body to the bone level? Ah! had all the eleven pulled the rope together, the cow would never have been lost."

Lalleshwari becomes very frustrated because of the various material entanglement. She wants to get rid of the distractions caused because of the material world around her.

Lalleshwari says, "What can I do with these five, six and eleven? How can I overcome these 26 hurdles? What can I do with them? They are sapping me of all energy. The tiredness has seeped to my bones and making them empty. This is weakening my sadhana."

She is referring to the human body that consists of five elements – Tattva, of nature which are Pruthvi – Earth, Jal-Water, Vayu – Air, Agni – Fire and Aakash – space. These tattvas create different elements and disease when they are disturbed. She further refers

to the five Organs of action, Karmendriyas - Mouth, Feet, Hands, Anus and Genitals. Five Sensory Organs - Jnanendriyas, which collect information from outside are Eyes, Ears, Nose, Tongue, and skin. There are six Vikaras – Shat Vikaras – Kaam, Krodh, Lobh, Moh, Mad and Matsar i.e Lust, Anger, attachment towards things, entanglement, ego & jealousy.

There are five Kleshas: Every human being suffers from the five Kleshas which keep the person in bonded state with the material world or Maya. Avidya, Asmita, Raga, Dvesha and Abhinivesh:

So Lalleshwari says, what can I do with these five, ten and eleven obstacles in the Sadhana, Which are:

1. Five basic elements
2. Five Karmendriya + five Jnanendriya
3. Five Kleshas + Six Vikaras.

As per the Trikshastra and Kriya yoga (which was being followed by Lalleshwari during her Sadhana), these 26 obstacles need to be overcome by continuous sadhana.

षडविषाकांच़ देवेशि योगशास्त्रे परम्पदम।

"shadvishakanch deveshi yogashastre param padam"

In the Trikashastra's Rahasya Prakriya – Swami Lakshmanjoo says, getting detached from these 26 obstacles is sadhana, which helps the sadhak reach the Param Pada - the highest level in the spiritual journey with the help of Yogashastra.

Among these 26 obstacles the group of 11 obstacles - Panch Kleshas and the Shat Vikaras - are very difficult to handle as the kleshas and vikaras are happening at the subtle level of the Manomaya Kosha. They are not at the physical level, so they cannot be dealt with external efforts. These are happening in the internal layers of existence.

So, she says, "If I tie all these eleven obstacles or aspects with a strong rope of Yogic Kriya and pull them in a single direction, the eleven subtle aspects will not get diverted. They will not lose the Cow." Here the Cow is the Kamdhenu, which is the wish fulfilling cow in Heaven. Once the needs and wants are fulfilled and dissolved, the person's mind gets stabilized and its wandering reduces, bettering the sadhana.

When there is no desire, fulfillment is achieved; so there is no need to retain the Kamdhenu. The Yogi then starts getting established in his Self.

लतन दुन्द माज़ लार्योम वतन्,
ॲकिय हॉवनम अकिच़िय वथ।
2.29 यिम-यिम बोज़न तिम कोनॅ मतन्,
ललि बूज़ शतन कुनिय कथ।।

"While roaming around, my feet got worn out. Everybody suggested their own opinion. While going on listening to their views, Lallie heard only one thing from hundreds of people."

She further explains what happened with her during her HathaYog Sadhana. During the Prana Kundalini awakening in Hatha Yoga, there is a stage when the Kundalini eats away all the flesh from the body, blood, bone and muscles. The skin remains attached to the skeleton.

She says the flesh of her body till the feet had been dried up; still she continued searching. Everyone had shown her the path. She heard the same thing from hundreds of people."

She roamed around in the quest of truth, her body became weak. Every Sadhak has unique experiences and cannot be compared with others. So, after hearing many opinions and experiences from others, she had come to know that, everybody is saying the same thing. Every path leads to the same destination. In spiritual practice, there are many ways of doing Sadhana but the ultimate aim is to understand the Soul or God. Hence, she found that though there are many opinions or ways seekers are adopting, but the ultimate goal is the same.

ज़ानॅहा नाडि दल रॅटिथ,
ज़्रटिथ वॅटिथ कुटिथ क्लीश।
2.30 ज़ानॅहा अदॅ अस्त: रसायन गटिथ,
शिव छुय़ क्रूठ तॅ ज़्रेन व्वपदीश।।

"I know how to control Naadi-dal, how to hold, thrash and ram the Klesha. I know how to drink/taste the Rasayan- Nectar. Shiva is very difficult, this needs to be understood and it is the surge of advice."

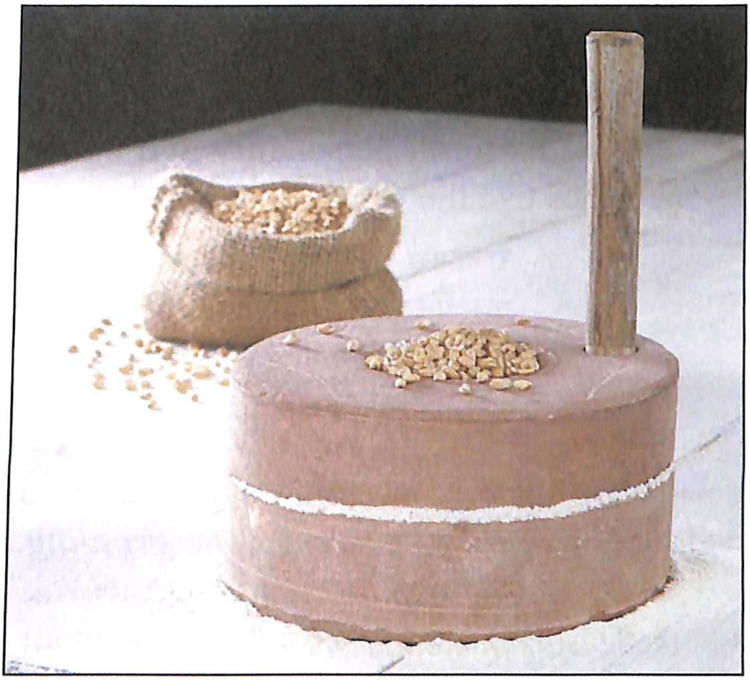
Lalleshwari knew the ways of Hatha Yoga and Kriya Yoga to control the Kleshas. She says that with continuous practise of the kriya and pranayama, she can control the

movement of prana force in her body which flows through the web of Nadis. She knows how to keep these Nadis in equilibrium with the practice of Yoga. She channelized the prana shakti and its movement through the web of naadi - Naadidal. With this practice, she could control the five Kleshas - Avidyā 'Asmitā Rāga Dveṣhā Abhiniveśṣh - ignorance, ego, attachment, aversion, and the desire to cling to life.

With the help of Yoga tantra, she could cut, break into tiny pieces and finally dissolve the Kleshas. She could awaken the Kundalini Shakti and reach up to the Ajnya chakra to have the Amrit – nectar (Rasayan) that resides there. When a sadhak or yogi is established in his sadhana and crosses the higher chakras, the vrittis vanish and inner bliss is achieved. This 'Amrita' or the nectar of immortality starts flowing. During this stage the celebral fluid starts percolating through a tiny opening of pallet and the sadhak can taste it. But all these processes are very difficult. To attain the Shiv Tattva is very difficult which is beyond these aspects.

2.31 ग्रटॅ छु फेरान ज़ेरे ज़ेरे,
ओहकुय ज़ानि ग्रटुक छल।
ग्रटॅ यलि, फेरि तयॅ ज़ॉव्युल नेरे,
गॅू वाति पाने ग्रटॅ-बल।।

"A Grinder is continuously moving steadily, but who knows the mystery behind this? When the grinder moves, flour comes out. The wheat reaches its destination with (centrifugal) force inside the grinder, to get crushed."



Lalleshwari compares the mill to the regular grind of this world and says, "The mill/wheel

of grinder turns steadily and continuously. The world like the mill, keeps moving without a lull. Nobody knows the purpose. There is a central part of the mill, which plays a pivotal role in the grinding process. The grain is put into this centre, gets grinded and becomes flour.

The omnipresent energy is the centralized force of the universe, which attracts all souls towards it. When the sadhak comes close to it, his entire personality gets dissolved in the universal being. The sadhak gets 'grinded' in the mill - meaning he loses all attachments towards its form, personality and ego - and becomes like the wheat flour - soft and pure.

राज़हमस आसिथ सपदुक कोलुय
कुसताम च़ोलुय क्याहताम ह्यथ
2.32 ग्रट गव बंद तय ग्रटन ह्योत गोलुय
ग्रटवोल च़ोलुय फल फोल ह्यथ।।

"A Swan was singing melodiously, what made it to become silent? The grinding mill has stopped with accumulated wheat, the miller has picked."

Lalleshwari explains the state of her Chitta when the outer layers of attachments and ego

start falling off. The mind is ever chatting which feels sweet to hear, but it affects the Chitta. The Chitta is as intelligent as a swan – rajhans. It is said that the swan has an ability to separate water from milk. It is called "Neer (water) - Ksheer (milk) Viveka". A calm and serene Chitta attains the same discerning qualities of a swan. So what makes the swan to become silent? When the mind's buzz stops, the Chitta becomes silent. What is the reason? Explaining this further she says, when a grinding machine stops, there is a sudden silence. This silence is very noticeable, as it comes after a long and continuous period of noise. The flour mill owner collects the remaining grain and goes off. When the mind becomes calm and serene after a continuous buzzing of many years, the Chitta becomes active and acquires the capability of removing the remaining shortcomings from the personality, like the mill owner taking away the remaining grain after the machine shuts down. The Chitta itself removes impurities of the manomaykosha when the manas becomes quiet". When the mind has become calm and silent, the continuous chattering of the mind is gone. The buzzing in the mind has

vanished, but how and where? Attachments, entanglements, the shat-vikar, ego, intellect all cease to a divine calmness. Hurdles in sadhana vanish. She experiences a serene calmness in her inner being. The noise had stopped.

आयस वते गयस न वते,
सुमन स्वथि मंज़ लूस्तुम द्वह।
2.33 च़न्दस वुछुम तॅ हार न अथे,
नावतारस दिमॅ क्या ब्व।।

"I came by a straight way but could not return straight. I saw that the Sun had set. I search my pockets but find nothing, what shall I pay the boatman to cross?"

"I started on the path in one direction but could not return the same way. I lost the

way. I put my hand in my pockets but it was empty. If I want to come back, how can I pay the boatman? Who will help me to go to other side? "

Lalleshwari tells us how she lost her path while doing sadhana. During the spiritual journey, such ups and downs are inevitable. The sadhak often stumbles during the practice and becomes nonplussed. This is "Bhranti", confusion. Limitations of the intellect to go ahead, leads to a state of blankness where the way ahead isn't visible. That is a huge hurdle she says. Poetically she describes, she has reached the bank of the river. Then she loses the continuity of her practice because of some distractions. She tries to recollect to be on return, but she can't. Her pockets are also empty. How will she pay the boatman to bring her back? This symbolizes the inadequacy of her sadhana. Her progress on the path has been stalled. A lack of knowledge brought a pause in her journey.

As per Trika Shastra, during the initial stages of sadhana, the sadhak remained either in Kriya Roop Dasha - a state of action or Jnana Roop dasha - a state of wisdom. In the

advanced stage of sadhana, the sadhak can remain in both Kriya Roop Dasha and Jnana Roop Dasha at the same time. The Bhairava Shastra says,

न क्रिय़ा रहित ज्ञान न ज्ञान रहित क्रिय़ा
ज्ञान क्रिय़ा विनिष्पन्न आचार्य: पशुपाशाह।।

"n kriya rahit jnana n jnana rahita kriya
jnana kriya vinishpanna acharyah pashupashah"

In this 'Anuttara' way (where the answer cannot be deciphered through words but experience), wisdom can not remain without kriya - action - and kriya can not be fulfilling without wisdom.*

This path achieves completion with kriya and jnana. The wisdom cannot get established without kriya and kriya cannot be activated without wisdom. This can happen when the sadhak comes out of the bondages of ignorance - Avidya. Only a guru established in kriya and jnana can cut the roots of ignorance for the sadhak.

So here Lalleshwari could not activate the kriya because of the lack of jnana - wisdom.

* *(Trika Shastra Rahasya Prakriya – Swami Lakshmanjoo Maharaj- page 29-31)*

2.34 ग्वरस पृछाम सासि लटे,
यस नॅ केंह वनान तस क्या नाव।
पृछ़ान पृछ़ान थचि़स तॅ लूसॅस,
केंह नस् निशि क्याह् ताम् द्राव।।

"I asked my Guru a thousand times, what is that which is nothing? I enquired the same and got tired and exhausted. What is that something that comes out of nothing?"

Lalleshwari says, "I asked my Guru a thousand times what the ultimate truth is, which is beyond words. What is it called? What's its name? I kept on asking the same questions again and again but I could not get any answer. I lost all my energy and lost all hope. There was something that I could not realize. Beyond the nameless existence, there is some energy which is the origin of it all, which I was not able to realize."

Lalleshwari had established herself in Kriya Yoga but was unable to do so in wisdom - Jnana Yoga. She became aware that there was some more learning to be done to travel on the path. Kriya Yoga needed to be balanced with Jnana Yoga. Here, Kriya Yoga is related to Kundalini Shakti, which is also called Maya

or Prakriti. When this energy gets activated, it should get balanced with the Shiva Tattva - which is also called Jnana- wisdom.

गवरन वोननम् कुनुय़ वचुन,
न्यबॅ दोपनम् अंद्रॅय़ अचुन।
2.35 सुय़ गौ ललि म्य वाख तॅ वचुन,
तवै म्यॅ ह्योतुम नंगै नचुन।।

"The Guru said only one thing, what you search outside is there inside. This single advice has become Vakh and Vachan for Lalli. Then I started dancing freely."

Lalleshwari says, "After much pursuance, my Guru has told me only one thing. He has given me only one direction that, **Whatever you look for outside, is already present within.** This was my 'Vaakh' - the ultimate 'Gurumantra' for me and my 'Vachan' - promise to him. He asked me to start the inner journey and stop seeking others' help. That gave me so much of untold happiness that I renounced the outer world. I became "Nissang" - without an attachment, detached from the world. I have been left with only "Me" as I left everything else. I started traveling my path in this "Nissang Avastha".

The spiritual journey is a very personal experience. It can't or rather shouldn't be compared to the experiences of others. Her Guru asked her to start the Antar Yatra - the inner sojourn. Here the word "Nange"- without an outer covering - reflects the stage where the person has completely shed all the external aids and trappings - all labels, masks and false notions about oneself. She has finally started carving her own path and stepped on her way to self-realization with zeal and enthusiasm.

पोत ज़ूनि व्वथिथ मो बोलनैवुम्,
दग ललनॉवम दयि सँज़ि प्रये।
2.36 लॅलि-लॅलि करान लाल वुज़नोवुम,
मीलिथ तस मन श्रोच्योम् दहे।।

"In the early morning, when the moon is ready to set, I started recalling my scattered mind, God directed me with love and affection. He whispered Lallei – Lallei. Thus, the mind got awakened and got united with the body and saw a Jewel inside nothing".

Lalleshwari says, "When the Moon was ready to set, I became very eager to start sadhana. I gathered my scattered mind. The God within me whispered 'Lallie Lallie' and put me on the right path. This is the best time to do sadhana, when God - the Antaratma - calls me with great love and affection. 'Lallie, get up and settle down in meditation'. I got up and sat down for sadhana with an awakened body and mind. I saw a jewel in the void."

Spiritual practice should preferably start very early in the morning, in the Brahma Muhurta – 3.20 am. She said that her God - her inner voice - started calling her lovingly to get up and start her sadhana. She gathered all the 5 Karmendriyas and 5 Jnanendriyas

(organs of action and the sense organs), brought her restless mind into a state of tranquility and started her sadhana. A tranquil mind and inward-looking sense organs - Jnanendriyas - are the very basis of a steady and deep meditation. The stable body - mind complex helps the sadhak traverse the spiritual path easily.

"When the mind has to go into deep rest, then one should drop that wanting to do something and then the mind settles down then and there."*

Such a calm body - mind complex creates a void within. The mind became hollow and empty. When the mind becomes still, the Manomaya Kosha becomes transparent. The sadhak gets access to the Vijnanamaya Kosha where the wisdom of the Universe reposes. This is the "Jewel" that she got access to - the Vijnanamaya Kosha - after becoming hollow and empty.

* *(Gurudev Sri Sri Ravi Shankar)*

दिहचि लरि दारि-बर त्रोपरिम्,
प्रानॅ-चूर रोटुम त ह्युतमस दम।
हृदयिचि कूठरि अन्दर गोण्डुम,
ओमकि चोबॅकॅ तुलमस बम्।।

2.37 दमाह दम कोरमस दमन हाले,
प्रज़ल्योम दिफ़ तॅ ननेयम ज़ाथ।
अंद्रिम प्रकाश न्यबर छ़ोटुम।
गटि रोटुम तॅ कॅर्मस थफ।।

"I closed all doors and windows of my body, and caught hold of the thief - Prana, locked it in the room of the heart and thrashed it with the whip of Omkar."

"With a practice in rhythm I controlled every breath. This could light a lamp in me. The inner light glowed and I held the light instantly.

Lalleshwari explains that her Kriya Yoga sadhana consists of pranayama which helped her to look inwards. She says "I shut all doors and windows from where my mind tends to peep out. All the distractions of the mind settled down as there was no material desire remaining in me. Then I regulated the Prana in my heart region with "Pranvopasana" repeating the Anahat Naad - Omkar. I grabbed

the thief - Prana, kept it locked in the heart and beat with the whip of Omkar - Soham.

With the continuous practice of Pranayama and Omkar Japa, the incoming and outgoing breath became uniform and my inner - subtle - body became clean. The inner light started glowing in me. I firmly held on to this state of illumination and never allowed it to become dim."

The Pranamaya Kosha consists of five pranas Prana, Apana, Vyana, Udana and Samana. The Prana mainly remains in the region from the heart to the head and the Apana, below the region of the diaphragm. She regulated the Prana in her heart region. At the same time, she did the "Pranvopasana" repeating the Anahat Naad i.e. Omkar. The Anahata Chakra is located near the heart. The uninterrupted Omkar Japa done with the Uddiyaan bandha, catches the elevated prana at the Anahata Chakra. The Omkar japa with fast and continuous rythmic breathing(soham), creates very high vibrations, which agitates the prana as if beating it with a whip.

Due to the practice of pranayama, the movement of the Prana got regulated in the Ida and Pingala Nadi. When this movement

was stabilized, the Sushumna Nadi opened up and the Kundalini Shakti found its way upwards through the Sushumna. Due to this practice, the inner inertia dissolved and the Vijnanamaya Kosha became active. She says that a candle of light started glowing inside her and the light started spreading outward. Wisdom dawned within, which started shining outside too. The knowledge and wisdom she started unveiling from the Vijnanamaya Kosha was reflected in her actions. She held onto the moment tightly so that she does not lose it.

2.38

ज़नम प्रॉविथ व्यभव ना छ़ोड़ुम,
लूभन भूगन भॅरुम न प्रय्।
सोमुय आहार स्यठा ज़ोनुम,
च़ोलुम द्रूख-वाव पोलुम दय्।।

"In this birth, neither I desired majesty of wealth nor remained attached to the material comforts and greed. I understood that, moderate food is sufficient, so I left worrying and got established in God."

Lalleshwari says, "After being reborn on the path of Yoga, I didn't crave for material comforts. I never got attracted to wealth or power. I remained with a moderate intake of

food and worried not about the discomforts. Due to this alert and detached mentality, all the six hurdles in sadhana i.e. the Shat Vikaras were nullified. Then I could worship my God."

During sadhana, various abilities of the sadhak start blossoming and the sadhak gets various siddhis. Siddhis are the supernatural and superhuman abilities, which can bestow any desire for material comfort to the sadhak. But if the sadhak uses such powers for selfish reasons, then the downfall of the sadhak is imminent. She says that she did not give much attention to such mystical powers. Instead, she maintained a very sattvic lifestyle, eating just enough to keep the body fit and to maintain a balance in the body. She tolerated all discomforts and pains but never used the powers. The sattvic and detached mentality brings calmness to the mind and the sadhana becomes steady and effortless.

2.39

आयस ति स्योदुय तॅ गछ़ॅ ति स्योदुय,
स्यदिस होल म्य कर्य्‌म् क्याह।
बो तस्‌ ऑसुस आगरे व्यज़ॅइ,
व्यदिस तॅ व्यंदिस कर्‌यम्‌ क्याह।।

"I came straight up and went back straight. For a simple person, crooks are no matter astray. He is with me from the beginning. Nothing can affect me even if it is good or unpleasant."

Lalleshwari says "I have come straight and will also be gone straight. When my personality is simple and the mind straight forward, who will create obstacles in my path? Since God is with me from the beginning, so all the obstacles or pleasant things don't affect me."

On the spiritual path, during meditation and Samadhi, the Kundalini Shakti travels from the Muladhara Chakra to the Sahasrara, in the upward direction and back to where it started. This going and coming back is called "Avagaman". When the sadhana progresses unhindered, this process becomes very smooth and uninterrupted for the sadhak. They do not disturb the sadhak.

Lal says, "I came up and went back straight, there was no hurdle in my sadhana. I am a simple person and have identified the obstacles (the Shat Vikaras), so they don't trouble me. The omnipresent and omnipotent energy is always with me - as I started getting

the energy from the Vijnanamaya Kosha. There is no such aspect as good or bad, which affects me."

When the sadhak is aware about the hurdles and has tapped into the universal energy there is no good or bad that remains. The good and bad become relative terms with respect to the Antahkarana Chatushtaya - Manas, Buddhi, Chitta and Ahankaar. When the Manomaya kosha remains unaffected with the vikaaras, the travails of a sadhak are got rid of without any efforts.

2.40
ल्यकॅ तॅ थ्वकॅ प्यठ् शेरि ह्यचॅम्,
न्यन्दा सपनिम पथ ब्रोंठ् तान्य्।
लल छ्पस् कल ज़ॉह नो छ्यनिम,
अदॅ यलि सपनिस व्यपिहे क्याह।।

"I accepted the bad names, abuses and backbiting from people since ages. Lal is firm headed and not disturbed as the filled pot never shakes."

Lalleshwari says "I have accepted the ill and abusive things people are saying about me. They have never spoken good about me. But I, Lal, will not get upset. My inner space is full of knowledge and such language cannot

disturb me. When a vessel is full, nothing can shake it."

Lalleshwari was a revolutionary sadhak, who had the confidence to adopt her own path instead of following others. She was a clean and clear minded lady. She understood that the narrow -minded society was pointing fingers at her for her revolutionary path and way of sadhana. Whatever the society thought of her was irrelevant to her because her focus was self-realization and that alone. Her direction was determined and her integrity rock solid.

Here, acceptance of any situation or people and their mentality, plays a vital role in keeping the mind calm. When we accept a thing/situation with a calm mind, then we will be able to act on it properly or ignore it completely. In both the cases, a reaction to other's actions is avoided. Hence when Lalleshwari started ignoring the acts of people around her, the outer disturbances ceased.

When you act and not react and are guided by wisdom, existence will automatically prohibit entry of other outer thoughts.

आँसा बोल पॅडिन्यम् सासा,
म्य मनि वासा खीद ना हिये।
2.41 ब्व योद सहज़ शंकर भॅक्च़ आसा,
मुकरिस सासा मल् क्या प्ययेे।।

"I Don't regret the bad names uttered even a thousand times. When a devotee keeps Shankar within, such things can't disturb him. If dirt is thrown on a heap of garbage, it remains unaffected."

Lalleshwari continues, "If somebody, an ignorant, abuses me, I don't bother at all. I am not disturbed with the acts of such people who are far away from knowledge and who judge me from their own perspective. I am a sincere seeker. So, I will not be affected by such lowly acts. What they are seeing is only my reflection in the mirror of their mind, not a true image. If they throw mud on the image in the mirror, will it reach the real person? The mud will remain on the mirror itself. I am a disciple of Shankar, the dirt thrown by the ignorant people will not affect me."

The ordinary and ignorant judge the seekers from their limited perceptions; it is a futile attempt while the reality is completely

different. They can’t fathom the spiritual depth of a sadhak. A real sadhak remains unfazed by it all.

So, Lal was with them but remained unaffected by their words and deeds. She gives a strange but appropriate example to prove her point. She says, if somebody throws dirt on a heap of garbage, will the heap get affected? Not at all.

2.42
परुन स्वलभ पालुन द्वर्लभ्,
सहज़ गारुन सिखिम तॅ क्रूठ।
अभ्यासकि गनिरै शास्त्र मोठुम्,
च़ीतन आनन्द निश्चय गोम्।।

“It’s easy to read but difficult to adopt and Sahaj is subtle and tough. While practicing this, I forgot the Shastras and pursuing Sahaj is definitely blissful.”

Lalleshwari says “Reading the Shastras and others’ perceptions on holy books is very easy, but implementing the same is difficult. The way of “Sahaj Yog” is very difficult to adopt and walk on. While traveling on the Sahaj Yoga way of Sadhana, I forgot the other Shastras or other ways of Sadhana. I am studying the Sahaj Yog Sadhana, reflecting on it and having deep insight on

it. Sahaj yog practice will defiantly give me permanent bliss."

'Sahaj' is a Sanskrit word that means natural or effortless. It comes from 'Saḥ' meaning 'with', and 'ja' 'to be born'. What you're born with is natural or effortless.

Sahaj Yog Sadhana works on the subtle level of existence. It has to be experienced in a meditative state. Regular practise of Sahaj Yoga can totally transform the quality of one's life, by culturing the system to maintain peace, energy and an expanded awareness throughout the day.

When a river is calm, the reflections of objects is much clearer. When the mind is calm, there is greater clarity in the field of expression. Our powers of observation, perception and expression improve. As a result, we are able to communicate effectively and clearly.

Sahaj:

Sahaj Yoga is the spontaneous or natural union with the Soul. It is a term of some importance, in the Indian and Tibetan Buddhist spirituality. The Buddhist siddha Saraha (8th century CE) was the founder of the Buddhist movement

termed "Sahajayana" which flourished in Odisha and Bengal. The basic tenet of the Sahajiyas says that enlightenment could be achieved even by laymen living in the material world, in this lifetime.

One of the classic texts associated with the Sahajiya Buddhists is the Hevajra Tantra. The tantra describes four kinds of joys.

From joy emanates some bliss. The cause of this joy being desire for contact.

The first kind of joy comes from the desire of contact. Upon attaining it, some bliss is experienced.

From perfect joy comes yet more bliss. Perfect joy is the second kind of joy. The cause of this joy is a desire for bliss. Attaining it results in more bliss.

The joy of cessation brings in its wake a passionless state. The third kind is the joy of cessation, the cause of which is the passing of passion. A passionless state is the result of this joy.

These are the rungs of the ladder that leads a common man to the joy of Sahaja which is the finality.

Perfect joy is samsara (mystic union). The joy of cessation brings nirvana. Plain joy resides between the two. Sahaja is free of them all. For there is neither desire nor absence of desire, nor anything in the middle to be obtained.

In the Nāth sampradaya, Sahaja is one of the four keywords of the tradition along with Svecchachara, Sama and Samarasa.

Nath yogis such as Gorakhnath have been credited with introducing the concept of a spontaneous spirituality. The concept was often alluded to be indirectly common to sahaja traditions as found in the Charyapada and works by Matsyendranath and Daripada. This concept also influenced the bhakti movement through the Sant tradition, exemplified by the Bauls of Bengal, Sant Dnyaneshwar from Maharashtra, Meera, Kabir and Guru Nanak, the founder of Sikhism and in the Radha Soami cult in Punjab.

Hatyoga had a great impact on the various Sahajiya traditions. The culture of turning the gross body - Annamaya Kosha into a divine body, a vehicle for realization, is

kāya-sādhana. Through processes of Hatha-yoga, kāya-sādhana found an echo in the Nāth sect and in all sahaja schools 'supreme bliss' (Mahā-sukha), as by the Buddhist Sahajiyās, or as 'supreme love' (as with the Vaiṣṇava Sahajiyās), because strength of the body was deemed necessary to stand supreme realisations.

Sahaja Samadhi is a continuous state which involves several aspects of life, namely external activity, internal quietude, and the relation between them. This state seems inherently more complex than samadhi and more advanced, since it comes after the mastering of Samadhi.

Maharshi Patanjali has defined the Sabeej and Nirbeej Samadhi awastha. In Sabeej Samadhi a seed remains as purpose whereas in Nirbeej Samadhi the subtle existence of the seed vanishes and the yogin establishes in Samadhi state effortlessly with ease. This is a continuing process of remaining in Samadhi or Samadhi becomes state of the being. Nirbeej Samadhi is Sahaj Samadhi.

The meeting of Surati and Nirati is one of the signs of sahaja-siddhi. The efforts of

the Sadhak to clean his Manomay kosha or Antahkarana (mann, buddhi, chitta and ahankar) and disengage himself from worldly attachments through his will power is Surati. When these attachments are totally destroyed, and knowledge and wisdom start percolating effortlessly, Nirati happens. Nirati (ni-rati) is remaining at ease with the worldly matters without getting attached to them. Videhi Janak, Shrikrishna are among the few examples of Nirati, since the object of attraction and the seeker become inseparable. The calm and serene personality is an outcome of such Union. When surati merges in nirati, japa is lost in ajapā" The meeting of Surati and Nirati is one of the signs of sahaja-siddhi; In terms of layayoga, nirati is dissolution of the mind in "Sound," nāda."

Ramana Maharshi distinguished between kevala nirvikalpa samadhi and sahaja nirvikalpa Samadhi. Sahaja samadhi is a state in which the silent awareness of the subject is operant along with (simultaneously with) the full use of the human faculties. Kevala nirvikalpa samadhi is temporary, whereas sahaja nirvikalpa samadhi is a continuous

state throughout daily activity. Lalleshwari started Sahaj Sadhana with an awareness.

लोलकि व्वखलॅ वालिज़ पिशिम्,
क्वकल च़जिम तॅ रूज़ॅस रस्सॅ।
बुज़ॅम तॅ ज़ॉज़िम पानस चुशिम्
2.43 कवॅ ज़ानॅ तवॅ सीत्य् मरॅ किनॅ लस्सॅ।
बोय़ ना म्वय़स तॅ बोय़ ना मरॅ,
य़लि अछ़ौ डीशिथ कनौ बुज़िथ केह बाव।।

"With the mortar of love, I crushed my heart, boiled and fried it thus removing the bad aspects, then tasted it. It became serene not knowing whether I am alive or dead. I am neither dead for somebody nor is anybody dead for me. Whatever I have heard and seen, how would I ever express it?"

Lalleshwari poetically explains the Sahaj Sadhana she practiced. The Sadhana starts with the purification of the Heart Chakra. She says, "I ground my heart in the grinder of love. The remains of the hatred present in my heart disappeared and I became quiet. The loving quality of my heart took over and all the negativity and ill emotions disappeared. Then I reformed my heart even further. I cooked it and then tasted it. I don't know whether I will remain alive or die. Can

I express whatever I am seeing and listening to the world?

During the Sahaj Sadhana, cleansing of the Heart Chakra is an imminent process. The Anahata Heart Chakra - has two aspects - love and hatred. When you are in love, your Heart Chakra becomes active. When you hate something/somebody, you feel uneasiness at the Heart Chakra. She purposefully took out all the hatred from her heart. She soaked her heart in love and she tasted the feeling of love in herself too. The heart had been thoroughly cleansed.

During the balancing of the Heart Chakra, she experienced an explosion of energy and the vibrations were so intense that, she wondered whether she would die or live with this new clean heart with so much energy. The process of cleansing of the Heart Chakra, that she went through, was so intense and revolutionary that her entire constitution had changed. Her perception towards life and the world had changed drastically. She wondered whether she will be able to present to the world whatever she saw or perceived.. That's how she had risen from the existing state of

her being. What she had seen with the inner eye - Dhyanachakshu - and what she had heard by the inner ears - Antarnaad - couldn't be experienced through this normal, gross body. But living on the gross level had ceased.

Love is the language of nature, of God. When the person is full of love, fear ceases and even death feels like a happening. She says, she is not dead for anybody nor is anyone dead for her. In this state, only the flow of energy is observed in every body, by the Sadhak. Death is a void in the passage of life, but part of the life energy. Every human being is identified with or without a body. So, for the sadhak, death is not a thing to be taken seriously.

लोलुक नार ललि ल्वलि ललनोवुम,
मरनय म्वयम तॅ रूज़स नॅ ज़रै।
रंगरॅछि ज़ातुसॅइ क्याह नॅ रंग गोम,
बो दपुन च़ोलुम क्याह सन करै।
2.44 रावनॅ मंज़य रावुन रोवुम,
राविथ अथि आयस भवसरै।
असान गिन्दान सहज़ॅइ प्रोवुम,
दपॅनुय कोरुम पानस सरै।

"I embraced the heat of love, died completely and nothing remained. Born colorless, why did I put on all these colours? I am lost

somewhere – what to do? I lost myself and in the lost condition I entered the world (bhavsagar) again. Playing and smiling I learnt Sahaj. I did it all myself."

Lalleshwari says "I embraced the fire of love and died before death came in. Nothing remained. I have experienced the funeral pyre of my earlier existence. My plain and colourless life became colourful. What did I do with "Me"? I realized that there was no separate "Me". I lost my identity. My "getting lost" also was lost! I returned to the world (bhavsagar) again. I am in the Sahaj Sadhana, amidst the world, replete with joy and happiness. The world is no more a thing to renounce, so I say, I have done all this on my own."

Here Lalleshwari explains about her detachment from herself. This is a very important step in spiritual practice when the Self gets detached from the physical body and the emotional clutches. She retrieved her existence from the clutches of the material world. She shed all the old emotions attached to worldly matters and became coloured with pure consciousness. This is referred to as 'brahmi bhoot avastha' in spiritual practice.

Sahaj Sadhana is very important in the Nath Sampradaya. Shri Gorakshanaath said, "Die oh Yogi die! sweet is this dying. Die this death that Gorakh embraced and awakened."

She became empty and her heart started beating in eternal love. With the help of that love, she crossed the "bhavsagar" i.e. the material world. When she got detached from her body and become an embodiment of love, she ceased to exist. She realized the heat of the funeral pyre – meaning, she experienced the pain of detachment also. Then she became happy and playful. She said that she could easily adopt the "Sahaj" way of Sadhana. Gorakshnath further said "Laughing, being playful - the knack of meditation day and night, sharing the divine inspiration, he laughs, he plays, his mind untroubled. This unwavering one is always with God."

In this way, she embraced the death of her emotional body. In Sahaj Sadhana, the seeker travels on the path of love without any hatred. Love brings an equanimity which makes him stable in Sadhana. When wisdom dawns, everything becomes non-serious, the soul

regains its original blissful and happy nature. This is the core of Sahaj. No duality remains. Lalleshwari, empowered with Sahaj Yoga, progressed further on her journey.

दमी ड्यूँठुम शबनम् प्यवान
दमी ड्यूँठुम प्यवान सूर,
दमी डींठॅम् अजिगटॅ रातस
दमी ड्यूँठुम द्वहस नूर।
दमी ऑसॅस ल्वकट कूरा।
दमी सपनिस ज़वॉ पूर,
दमी आसॅस फेरान थोरान
दमी सपनिस दज़िथ सूर।।
दमी डींठॅम नद वहवॅनिय
2.45 दमी ड्यूठुम सुम न तॅ तार।
दमी डींठॅम थॅर फ्वलॅवॅनिय,
दमी ड्यूँठुम गुल न तॅ खार।।
दमी डींठम्ॅगज़्यॅ् दॅज़वनिय,
दमी डयूँठुम दुॅह न त नार।
दमी डींठम पाण्डवन हंज़ मॉजी,
दमी डींठॅम क्रॉज़ी मास।।
त्रिय न्यंगि सराह सर्य सरस
अकि न्यंगि सरस अरशस ज़ाय
हरम्वख् कौंसर अख सुम सरस
सति न्यंगि सरस शिन्याकार।।

"Sometimes, I saw the dew and then saw it getting frozen. Sometimes I saw the dark

night, then daylight. Sometimes I saw myself as a small girl and then as a young lady. And I also saw myself moving around and then saw myself as a pile of ash."

"Sometimes I saw a big river and then saw neither a bridge nor a riverbank. Sometimes I saw a flowering creeper and then saw there were no flowers but thorns instead. Sometimes I saw a 'chulha' and then neither fire nor smoke. Sometimes I saw the Pandavas' mother and sometimes I saw her as an old maid.

I saw submergence of the world in lake which rises upto the sky. Harmukh to Kausar is connected with a lake and the seven lakes became Shoonyakar"

Lal further says "I saw the dropping of dew and the falling of leaves, the darkest night and the brightest daylight,

I saw myself as a small kid and grown up young girl, and alive and dead.

I saw a huge river with no bridge to cross over, a creeper full of flowers and immediately saw it bare, with no flowers, but thorns.

I saw a ‘chulha’, a traditional stove burning, and then with no fire or smoke.

I saw the Pandavas, their mother Kunti as Rajmata, the Queen Mother, and also their days in ‘vanvas’, in exile, where she took shelter in a pot maker’s house.

I could see that, the world had been submerged in water thrice, the lake water surging to the Sky. I saw a lake was between Harmukh to Kausar and the lake became void 7 times.”

Lalleshwari talks about the glimpses of her past lives and what she could recollect during the cleansing and purification of the mind - the Manomaya Kosha. She could go beyond the limits of time.

She explains the ceasing of the experience of the extreme states of her personality and what she experienced in sequence. The series of sequences are full of contradictory situations. She says she saw the dropping of dew and falling of leaves, the darkest night and the brightest daylight. She saw herself as a child and as a grown-up young girl and herself as both alive and dead.

She saw a huge river which didn't have any bridge and banks, a creeper full of flowers and immediately saw it minus the flowers but full of thorns.

She could see a burning 'chulha', and then saw it again but without fire or smoke. Lalleshwari might have traveled to her past births and saw the Pandavas, their mother Kunti as Rajmata and also their days in vanvas where she took shelter in a pot maker's house.

She could see that the world had been submerged in water thrice. This meant that she had seen 'pralaya', the end of the world where a deluge engulfs the entire world thrice. She also saw the Earth submerged in the oceans. She saw a bridging lake between harmukh mountains to Kausar. She realized that the lake had been submerged and life had remerged seven times. (The existing Kashmir and the Himalayas were oceans long ago).

With inner vision, "antar chakshu" she realized the continuously changing 'prakriti' or nature. Lalleshwari realized the change, experienced the change and saw that the world was continuously changing. So, in

the ever-changing world what can you be attached to? Nothing. She dropped the tendency to be with the changing world and became an observer.

लल बो द्रायस कपसि-पोशिचि सॅच़ॅइ,
कॉड्य तू दूञ् कॅरनम् यचुइ लथ।
तुॅयि यलि खारिनम् ज़ॉयिज़ि तुॅये,
2.46 वोवॅर्य वानॅ गयम् अलांज़ॅइ लथ।।
दोब्य् यलि छॉवनस् दोब्य्-कञि प्यठॅइ,
सज़ तॅ साबन मॅछनग यचुॅइ।
सुॅच्य यलि फिरनम् हञि हञि कॉच़ॅइ,
अद ललि म्यॅ प्रॉवॅम परम-गथ।।

"Me, Lalli, came out like a cotton flower, was put in the spinning machine by the weaver. Spun into fine yarn, I was taken out and hung upside down to dry."

"The washer man thrashed me on a stoned plank and cleaned me with lots of soap. And the tailor cut me into various sizes; then I could reach the highest path."

Lalleshwari says, "Lal had gone through many processes like a flower of cotton is processed in a spinning mill and all dirt and extra cover had been removed very rigorously. She had been spun into yarn, rolled up and down, then

hung upside down so that all her residual old concepts about herself had dropped out.

The washer man then washed the Chitta and cleaned it with soap. The tailor cut her up and shaped her into a "no body" state. Thus, she started to travel on the spiritual path and could cope with the speed of sadhana."

She further explains the removal of impurities on a micro level. She compares the cleaning up of her entire personality and the streamlining of her thought process to the process a cotton flower goes through when fed into the spinning mill to be spun into long, unbroken threads.

Then she is hung upside down. This indicates that, all the old concepts about herself have been taken out. Scrubbed clean by the washerman and cut piece by piece by a tailor, she entered the path of spiritual practice with great zeal and full of emptiness to have new perspectives with no past ideas.

By that time, She was still carrying many worldly things along, but she was not aware about it. While living with the material aspects, they become part of our personality and we carry them unknowingly, as an

integral part of ourselves. She explains her state through the example of the cotton flower. The cotton flower contains many hard seeds inside but has a soft and beautiful cover on the outside. Similarly, she assumes herself to be a white cotton flower i.e. a pure soul on the path with the hard and black seeds still inside. Certain deep and strong attachments still clung on. She says when she went through rigorous spiritual practice, all the impurities and outer attachments faded away; just like it did for the cotton flower when it was ginned.

She said she has been washed clean thoroughly of all impurities just like those clothes which have been made clean by a washer man, who cleans by striking them against a stone. Afterwards all her

attachments towards the material world were cut away just like a tailor cuts the extra cloth to give shape to a piece of clothing. She was then ready to walk effortlessly on her spiritual path.

सम्सारस आय़स तपसॅइ,
2.47 ब्वद्धि प्रकाश लोबुम सहज़।
मर्य्‌म न कुँह् तॅ मरॅ न काँसि,
मरॅ नेछ तॅ लसॅ नेछ।।

"I have come to this world for Tapasya. With the help of Buddhi - intellect - I could do Sahaj Sadhana. For me, death does not matter, whether mine or that of others. For whom will I die? I enjoy death as well as life."

Lalleshwari now peels off the outer layers of knowledge too. Her purpose in life was to do Sadhana – tapas. Tapas is one of the most important aspects of yog sadhana. It is the rigorous practice for travelling on the spiritual path towards liberation – moksha. Tapas is a must for every spiritual seeker. She reached to this stage of her Sahaj Sadhana with the help of intellect -Buddhi.

Human beings can pursue any activity through the Antahkarana Chatushtaya –

Manas (mind), Chitta (consciousness), Buddhi (intellect), and Ahankar (ego).

The five Koshas of our existence are divided into three types of bodies.

1. Karan Deha - the gross body consisting of Annamaya Kosha and Pranmaya Kosha.
2. Sukshma Deha - the subtle body consisting of Manomaya and Vijnanamaya Kosha.
3. Sukshma Deha - the blissful part of existence consisting of the Aanandmaya Kosha.

The Antahkarana Chatushtaya is a "jad" i.e. dependent part of the Sukshma Deha. The Chitta aspect of the Antahkarana Chatushtaya is very close to the Sukshma Deha but still 'achetan' i.e. jad. It is inert and needs energy to get activated. The Chitta gets activated by the "Chiti Shakti" which is being drawn from the Sukshma Deha i.e the Vijnanamaya Kosha.

Buddhi is a subtle organ and part of the Antahkarana Chatushtaya. It helps to analyze the external experience with the

help of past memories i.e. Smriti. So, the intellect - Buddhi is again dependent on smriti. In sahaj sadhana, the buddhi becomes pro-active and helps the seeker to look impartially at an event or happening, irrespective of the past memories.

When a person starts receiving any event or happening without the interference of past memories, he/she starts getting settled in sadhana. Then one realizes the impermanent nature of the body and that of the world. Nothing is permanent in this world; the transient nature of the worldly matter makes us understand that there is nothing to be attached to.

Lalleshwari says that nobody is dead for her and she is not going to die for anybody. This is the highest stage of detachment with a conscious analysis that I am nothing and others are also nothing. When there is no meaning for such emotions, then if the people around die or if she herself dies – it won't make any difference to her at the spiritual level.

Human beings harbour a fear of death which is very difficult to overcome. Here Lalleshwari overcomes that fear. She accepts

her death and the deaths of others, as a natural occurrence, an inevitable part of life. Going beyond the fear of death is the greatest sign of detachment from the body.

There are four types of attachments or "eshna" -

1. Putreshna is the attachment for our near and dear ones
2. Vitteshna is the attachment towards wealth
3. Jeeveshna is the attachment towards our body
4. Lokeshna is the attachment towards society and the expectations that the people should praise us and talk good about us. Many yogis and seers are also trapped in this eshna.

Here Lal had crossed all the bondages of the Eshna and has become established in Sahaj but is still at the level of the Vijnanamaya Kosha.

2.48

श्य बन च़टिथ शशिकल वुज़ॅम्,
प्रक्रत होंज़ॅम पवनॅ सूतिय।
लोलकि नारॅ वॉलिज् बुज़ॅम,
शंकर लोबुम् तमिय सूॅतिय।।

"After crossing six forests, I saw the moon. With the Prana, I dried up my Prakruti. I roasted my heart in the fire of love and this way led me to find Shankar."

Lalleshwari explains that, "I cleared the six forests or vana and then I saw the 'shashikal' meaning the crescent moon. With the help of "pawan" ie. Prana, I could detach myself from the worldly affairs. I went through the fire and roasted my heart in the fire of love. Then I could see path towards the abode of Shiva."

Lalleshwari further elaborates about her upward journey by balancing chakras and pranayam. She said she crossed the six vana – planes ie the six chakras and reached the Sahasrara. The Sahasrara is referred to as 'shashikal' as the mind starts dissolving there. The Kundalini Shakti starts its upward journey at the Muladhara Chakra and moves onto the Swadhisthana, Manipur, Anahat, Vishuddhi and Ajna, finally reaching the Sahasrara. Here 'shashikal' is the Sahasraar (Shiva wears Chandrakala – the Moon in his dreadlocks). When this shakti moved upward, it sucked

all the gross and subtle aspects of the body and dried her up. Lal says her prakruti had been dried up and the internal flame of knowledge started flaring up.

This is called 'Bodhagni'. Trikshastra indicates that, all the external fire ceremonies -'havan or yajna' are of no use for a yogi whose 'Bodhagni' – the flame of self awareness - has been lit. The 'Bodhagni' is very bright and full of fire. The Bodhagni receives all external actions as "aahuti"- offerings. When the external aspects vanished, Lal proceeded further and could reach the Sahasraar. At this stage, the mind completely dissolves and the sadhak calmly proceeds to his ultimate resting place - Shiva's abode.

पानस लॉगिथ रोवुख म्य च़ॅह्,
म्य च्यॅ छ़ाण्डान् लूस्तुम द्वह।
2.49 पानस मंज़ यलि ड़यू ठुंख म्यॅ च़हॅ्
म्य च्य तॅ पानस ह्युतुम छ़ोह।।

Lalleshwari says," When I got so involved with myself, I lost you. When I started searching you, the Sun set. When I found you within me, I and you became very playful."

Lalleshwari was considering God as a separate entity, because she was with herself. So, she lost his presence within her. Here she says, when she was in duality, she was only identifying with her gross existence. When she started searching for Him inside her, she got lost. She says her day was over. Here she refers to the fact that she entered in the eighth chakra region and the time constraints dropped. The Sun set indicated that she became free from the clutches of time. During the Self realization process, the sadhak goes beyond the constraints of time and is released from the bondage of time.

When her existence ceased, she found Him inside her and then she started playing with Him. There was still a 'bhav' or a feeling of separation with the Self. She was playing with someone, which is again a part of Avidya – ignorance, but at a very subtle level. She became very happy to see Him within her. This perception is all at the level of the Vijnanamaya Kosha which creates many reflections and relative happiness.

अँद्रिय आयस् चऩ्दरुॅय गारान्,
ग्वारान आयस् हिह्यन् हिह्।
चॅ़इ हय नारान् चॅ़इ हय नारान्
चॅ़इ हय नारान् यिम कम् विह।।

2.50 मुकुरस ज़न मल चलुम मनस्,
अदॅम्य लॅबॅम् ज़नस जान।
सुह् यलि ड्यूंठुम निशि पानस्,
सोरुय सुय तय ब्व नो केंह्।।

"I went deep inside to see the Moon and came out seeing all looking alike. If you are Narayan, if you are Narayan, then why the whims of duality?"

"After my mind got cleared from dirt, then only I could see myself. In a quest to see me, I saw Him. I saw Him everywhere and me nowhere."

Lalleshwari gives glimpses of her realisation of non duality. She says she started her inner journey to find the moon ie. the mind or Manomaya Kosha. She was searching for an entity similar to that of her existence. She was looking for God within. In the quest of realization of someone else inside, she addresses God as Narayan. She says, "When you are God, you are Narayan, then where are you? Why do I feel the separation?" Here she

was still in the state of Dvaita - Duality. She searches for Narayan- God - as a different entity within her.

When her Manomaya Kosha became still and inert, she crossed the threshold of the path of self realisation. As per Trikashastra, the three types of "mal"- impurities(Aanav mal, Mayiya mal and Kaam mal) in human existence lead humans towards ignorance or Avidya. These three impurities are one of the main causes of ignorance of the Manomaya Kosha. When she got rid of all types of "Mal" - ignorance - and when the Manomaya Kosha became free from all the "Mal", only then could she realize the Self. When she removed the dust from her Manomaya Kosha, she could see her reflection in it. She found God and she was nowhere. She says as soon as she knew Him, the conflict - Dwaita - was also gone. When she saw Him, she realized that he is the only one. The Self is the only one, she didn't exist at all. We feel separation with God or the Self because of Avidya or Mal. When the Avidya is removed, no duality remains. The non-dual existence of oneself takes to self- realisation.

अन्दर ऑसिथ न्यबर छोंडुम्,
पवनन रगन कॅरनम् सथ्।
ध्यानॅ किन्य् दय ज़गि कीवल ज़ोनुम्,
रंग गौ संगस मीलिथ क्यथ।।

2.51 कुन्यर अॅय् बोज़ख कुनि नो रोज़ख्,
कुनिरन् कोर्नम् हुनी आकार।
कुनुय असिथि दून हुन्द ज़ंग गोम्,
सुय बेरंग गोम कॅरिथ रंग।।

"He being inside, I was searching for Him outside. With the 'Pavan' – Prana - I stabilized my nerves - 'Rugg'. In 'Dhyana' I understood oneness with God. I got merged with his colours - 'rang'. Rang and Sang- closeness, got together."

"When the One is seen, nothing else remains, the oneness dissolves the form. After being the One also, the tussle of duality continues and that colourlessness filled me with the colours."

Lalleshwari unfolds her inward journey.

"I was searching for truth outside but it existed very much inside me. I channelized the Prana in the "Rugg "- "nadi". During meditation I realized that, the God who I was searching for outside, is very well within me.

The “Rang” merged with the “Sang”. When I discovered the unanimity with myself, my ego disappeared. My existence ceased. Still the duality exists in the aloneness. The Self is colourless but I am still carrying shades.”

During the inner journey – “Antar Yatra” she says, the truth - God - she was searching outside was present within her. She started pranayama and controlled the movement of “Prana” in her body.

Controlling and channelising Prana force is a Hath yogic process. The Pranamaya Kosha consists of five main Pranas - Prana, Apana, Vyana, Udana and Samana. There are five sub Prana – Naag, Koorm, Dhananjay, Krikara and Devdatta.

These ten types of pranas control the activities of the entire body and mind. There are 108 chakras - energy centers - of which there are 7 main chakras. The prana shakti - vital energy - moves through a web of 72,000 channels which is called the ‘Nadi dal’. The Pranamaya Kosha consists of Chakras and naadidal is subtle in nature. With the help of the Hath yogic processes, she stabilized the Pranmaya Kosha and channelized the pranic

energy in the web of naadis. She cleared the Nadi dal – which she refers to as Rugg. In the state of deep meditation, she could realize that the presence of God is in her, for which she had been searching in the outer world. She could realize the Self in herself.

Here she refers to the Prakruti as Rang - colour. The outer world is visualized and realized and referred to with various colours and the inner chakras of the Pranamaya Kosha are also identified with different colours - the Muladhara with red, Swadisthana with orange, Manipur with yellow, Anahat with green, Vishuddhi with blue, Ajna with seagreen and Sahasraar with purple.

She uses the word "Sang" for the Purush or the God present within. The "Sang" is formless, and can only be realized in a tranquil and serene, meditative state. So, she says, the Rang and Sang got a united meaning, the Prakruti merged in the Purusha. She could experience this unity during the deep meditative state. Life needs to be a balance between the inner and the outer world, where we exist physically. The balanced state of being is an outcome of the further journey of the awakened Kundalini Shakti.

When the seeker unveils the Self, the ego disappears. The ego takes us away from our true nature - the Self. It gives a false identification to our existence which creates a doer-ship in the mind. This leads to unrest and ultimately to ignorance. She further says that due to the Self realisation, her existence ceased. Shedding off the ego and attachment to the body is a very difficult process. So, she says, the internal war was still on a subtle level. The Self is formless and colourless but she says, she still has some residual traces of the colour meaning attachment.

“Our consciousness has three qualities; the whole universe has five.

1. Asti: Existence
2. Bhasti: There is consciousness, it feels
3. Preeti: Love
4. Nama: Name
5. Rupa: Form

For every name, there is a form. In the material world, there is name and form. The body is matter, mind a form of energy. The whole universe is made up of matter and

energy; at human level it is made up of body and mind.

Energy exists, it is consciousness and is love. Matter is just the name and the form.

The ancient people called this whole universe as Prakriti and Purusha, matter and consciousness. Most of the time we think we are the body. Our body is like the wick of a candle, the mind is like the glow all around it. Our mind or consciousness exists and is called love.

Prakriti or matter changes. Everything is changing in the world. Purusha, the reference point, doesn't change.

So, think for a moment. Just wake up and think, "I am not the body, I am not the mind, not the matter." It brings such a shift, in your behaviour and in your interaction.

When you interact with somebody, who are you interacting with? That somebody is the body or mind, body or spirit. You don't know the spirit. You are simply caught up in the outer behaviour.

Obviously, you cannot communicate with a dead body. That is because the mind has

gone from that body. Suddenly, you find your communication has got cut off. This is because you've been communicating with the complex called the mind.

A change in our attention is required. When you see the whole universe as the wick of a candle and the unseen consciousness as the glow, it makes a lot of difference in our lives."*

च्यतॅ तुरुग गगनॅ भ्रमॅ-वोन,
निमिषॅ अकि छ़डि यूज़न लछ़।
2.52 च्यतनि वगि ब्वद्धि रॅटिथ ज़ोन,
प्रान-अपान संदॉरिथ परखॅच्य्।।

"A horse like Chitta roams very fast. Within a fraction of a second it goes miles away. The Buddhi can hold the Chitta with the help of pranayama."

Lalleshwari explains the nature of the Chitta. The Chitta is very subtle and unstable. It moves very fast like a horse. If we don't keep it under control, it wanders all over. Within a fraction of a second, it travels millions of miles. The speed of the Chitta can be controlled with the help of the Buddhi and the mechanism of controlling the Chitta is pranayama. Regularising the Prana and

**Prakriti & Purusha (Gurudev Sri Sri Ravi Shankar)*

Apana Vayu and with the help of Buddhi, the Chitta can be controlled.

Being friendly with happy people, showing compassion for unhappy people, being happy for people doing good work and indifference for people who are not inclined towards the positive, pacifies the Chitta. Inhaling, holding the breath and exhaling through the nose is Pranayama which also helps in bringing tranquillity to the Chitta.

दमॅ-दमॅ ओम्‌कार मन परनोवुन,
पानय परान त पानय बोज़ान।
सूऽहं पदस अहम्‌ गोलुम्‌,
त्यलि लल बो वॉचस प्रकाशस्थान।।
2.53 ओंकार यलि लयि ओनुम्‌,
बुह्य कोरुम्‌ पनुन पान।
षुह-वोत त्रॅविथ सथ मार्ग रोटुम्‌,
त्यलि लल ब्व वॉचॅस प्रकाशस्थान।।

"Every moment I did manas-japa of Omkar, I was reciting and listening to myself. I dissolved in Soham and then Lallie reached bliss and enlightenment - Prakashsthan."

"When I embraced the melodious rhythm of Omkar, I merged into the fire. I left the six paths and adopted the seventh

path. Then Lallie reached bliss and enlightenment - Prakashsthan."

Lalleshwari says "I recited the Omkar every moment; hence my mind became stable. While chanting, at the same time I could hear the Pranav – Omkar naad. Due to this chanting and listening, I dissolved in the Pranav naad and forgot myself. When I started the Pranav Sadhana- uninterrupted chanting of Omkar - my body got as heated as a furnace. I traveled the six segments of the path and started moving onto the seventh stretch. Then I reached the Place of Light."

Here she explains her upward journey with six limbs of Trika - the final way she moved further on the path. She started Pranav Sadhana – continuously chanting Omkar. She was chanting the Omkar and was listening to it too. Due to this, her ego vanished. Ego – Ahankar - is one of the four aspects of Antahkarana Chatushtaya. "Soham" – he is me - has become her state of being. She forgot her personality – Aham and reached to the abode of the light.

In Trikshastra, there are six main attributes of Yoga - pranayama, dhyana, pratyahara,

dharana, tarka and samadhi. As per the Trikshastra,

प्राणमयस्ताया ध्यानम
प्रत्याहरोयाहम धारणा
तर्क शैवसमाधिशच्य
षद्शो योग उच्यते।।

"Pranayama, Pratyahara, Dharana, Dhyana, Tarka and Samadhi are the six important aspects of the Yog Marg as per Trikshastra, because these are the aspects which help in the inner journey of a Sadhak."

Patanjali's Ashtanga Yoga contains yama, niyama, asana, pratyahara, pranayama, dharana, dhyana and samadhi. यम, नियम, आसन, प्रत्याहार, प्राणायाम, ध्यान, धारणा, एवम समाधि।

But in Trikshastra, Tarka, is a new attribute, and the first three, yama, niyama, asana are not taken into consideration. Tarka (तर्क) has been considered very important as it is the most helpful in attaining the state of liberation.

अहोड्न्तरंग योगस्य तेन चाध्वन्यवास्येतो।
साधारनो प्यासौ मुक्ते भुर्य सोपकारोती हि।।

Tarka is an aspect of Yoga, at the same time it is the all prevailing core aspect. Tarka greatly helps a Sadhak on his path to

attaining liberation. Tarka is very important as it gives the seeker a proper path and the power of discrimination or "Viveka". This is also called Satarka (सतर्क) – vigilant. Tarka is again an attribute of Buddhi and Chitta. Shaiv Shastra firmly adopts Satarka as a tool, to help a Sadhak understand and overcome the hurdles in his Sadhana.

दुर्भेद पाद पस्यास्य
मूलं कृन्तन्ति कोविदाः।
धारारूढेन सत्तर्क-
कुठारेणेति निश्चयः।।

The Sadhak, with the help of Satarka, can sever the roots of the material world and merge into the Shiv Tattva. With the help of Tark, the Sadhak can achieve Bodhagni. Trikshastra indicates that, all the external ways of "Havan" are of no use for a yogi whose Bodhagni – the flame of self awareness, has been activated. The Bodhagni is very bright and full of fire. The Bodhagni receives all external actions as "Sahuti"-offerings. When the external aspects are Vanished. This creates a steady flame of self awareness which leads the Sadhak.*

* त्रिकशास्त्र रहस्य प्रक्रिया - *Swami Lakshmanjoo Maharaj*

Practicing these principles, Lal thus traveled towards the abode of light. Lalleshwari says she left behind all the six limbs of Yoga and reciting the Omkar, Pranav, she went ahead in Sadhana. The seventh contrivance is that of Sahaj - Omkar Sadhana. She was reciting it as well as listening to the Pranav naad within. Due to the continuous recitation of Omkar, her ego vanished. "Soham" - He is Me - became her state of being. She forgot her personality - 'अहं' 'aham' - and reached the abode of light.

Omkar

सत् संगे पवित्तॅर दोरुम,
नवि सॅच़ रूज़ॅस व्रोपरिथ बर।
दश दशमी द्वार प्रज़लोवुम,
ईकादशॅ च़न्द्रमग्म् कॅरॅम लय।
द्वादशमण्डल द्यख शुम्रोवुम,
2.54 त्रयूदश त्रिवेणी नोवुम काय।
च़तुर्दशि च्वदाह् भवन शमॉविम्,
पूर्णपांच़दशि च़न्द्रन कोरुम व्वदय।
ओकदोह भूगी पान संदोरुम्,
रस्सॅ ति रूज़ॅस् कल्पन त्रॉविथ।
सुय हा मालि कॅरॅम् प्वतल्यन् पूज़।।

"I wore Pavitra of Satsang, with a new hope I closed the doors on Navi- Navami. On Dashami, I illuminated the tenth door. On Ekadashi I dissolved the Chandra - moon. On Dwadashi, I remain with the sacred Dwadash mandal. On Trayodashi I took a dip in Triveni. On Chaturdashi fourteen bhavans are conquered. On Purnima- full moon, the moon raised in five directions. On Pratipada, holding my bhogi body again, keeping aside all worries, I sat quietly. This is my favorite manas puja."

Lalleshwari establishes herself in sadhana and recalls how she progressed every day, "I had worn the Pavitra of satsang and

established myself in continuous sadhana, on Navami, the 9th day. I closed nine doors of my body. On Dashami, the 10th day, I could reach the tenth door which became illuminated. On Ekadashi, the 11th day, the Chandra dissolved. I was established in the Dwadash mandal on Dwadashi, the 12th day. On Trayodashi, the 13th day, the Triveni became clear and on Chaturdashi, the 14th day, all the fourteen bhuvan were conquered. On Purnima, the full moon day, the Chandra started rising again and on Pratipada, the 1st day, I returned in my bhogi sharira – physical body. I left all my concepts and rest assured. This is my manaspooja."

This vakh explains briefly the upward journey of her prana after it had crossed the six physical chakras, the ceasing of the mind which is called as Manolaya and her further stay in the Dwadashant mandal thus receiving all cosmic signals, and then returning to the normal, physical self.

'Pavitra' is a ring made up of 'darbha', an auspicious grass. Darbha is known to protect from negative and evil vibrations. So, wearing something made of darbha and sitting on an 'asan' or a mat made of darbha is a must in any puja, sadhana, yajna and even during shraddha vidhi (rituals performed after the death of a near one). Lalleshwari says she had worn the pavitra of satsang. The satsang exudes positive vibrations and brings holistic energy around. Here the satsang is the Truth established within Lalleshwari.

In spiritual sadhana, a span of seven days of continuous dhyana, dharana and samadhi is considered to be very important. "Magha" is one of the most auspicious months for sadhaks - seekers. She says, she started her continuous sadhana on the 9th day of the Shukla paksha, the phase of the

waxing moon. After the 7th day - Saptmi - Rathsaptmi of Magha month Shuklapaksha, the energy of the Sun becomes more inclined towards the northern hemisphere and from Ashtami, the 8th day, the Moon is in Mesh Rashi, the sun sign of Aries. The Sun is in Makar rashi, the sun sign of Capricorn and Sun's Uttarayan - starts. So, a period from Rathsaptmi to Magha Purnima is astrologically a very auspicious period for seekers. After she started her sadhana on Ashtami, the 8th day- Bhishma Ashtami - the day Bhishma Pitamaha who was lying on Sharashayya – a bed of arrows - left his body. This is considered to be the right time for intensive sadhana to be done in one stroke. On the next day i.e. on Navmi, the 9th day, she closed the nine doors of her body. The physical body has ten doors - two eyes, two ears, two nostrils, one mouth, an anus and the genitals. Brahmarandra is the tenth door which is on the top of our head. These doors are also points, through which the world and its attractions enter our consciousness. During dhyana, actions through these nine doors are ceased and the seeker can become still. So, she closed the doors of

her physical body but she kept the tenth - door- Brahmarandhra open. Brahmarandra is the point where the cosmic energy enters the human body. A real yogi enters and exits the physical body through this passageway only. So, this is the most important point which is on the skull but below the Sahsraar. Lal says she kept the tenth door, for entry of cosmic energy, open. The senses are turned inward, so the connection with the external world is cut off. She stopped eating and held her breath too. All the information we receive from the sense organs reaches the mind and mind works on this information in tandem with the Antahkarana Chatushtaya. When the mind is working, the seeker can not progress in Sadhana. The mind needs to be calm and inactive.

She says on Ekadashi, she calmed down the mind. She uses the word Chandra for the mind. Chandra - moon is closely related to the mind. The mind oscillates more on the full Moon and no Moon days. Ekadashi has a great significance in yog sadhana, as from this day onwards, the Moon's effect on the Earth start growing. The atmospheric

density becomes thinner on Ekadashi and cosmic energy waves reach the earth with more intensity. On the 12th day - Dwadashi, she remained in the Dwadashant mandala. The nine chakras are located in four groups. Each group is spread over a distance of 12 fingers. The Muladhara, Swadhisthana and Manipur Chakra is one group; Manipur to Vishuddhhi Chakra another group, Vishuddhi to Sahsraraar is the third group and the last group is Sahasraar to Aakash Chakra located within 12 fingers distance from our head. This level is called the Dwadashant Mandal. This is the plane where the super conscious Shiv Tattva - abode of Bhairava - is present. The Sukhamaya Sharira is at a 12-finger distance above the head.

She narrates her stage when she remained in the Dwadashant Mandal, comprising of the distance from the Sahasrrar to the Aakash Chakra, within the Sukhmaya Sharira, in the cosmic energy of Shiva.

Mandalas are energy fields which are generally represented in the tantra diagrams with circles, triangles. It is very popular in ancient tantra yoga and even in Buddhism.

With the progress of the seeker in Sadhana, the Mandala becomes cleaner and brighter. The Mandala activation enables the seeker to map and to absorb universal cosmic energy through its 'Sukshma Deha' - the subtle body. So, on Dwadashi, she remained in the cosmic energy.

On the 13th day - Trayodashi - she started the return journey, the descent from the Aakash Chakra to the Ajna Chakra, where the Sushumna, Ida and Pingala Nadis meet. She explains this as a dip in the Triveni sangam of Ida, Pingala and Sushumna.

On the 14th day – Chaturdashi - she conquered the 14 Bhuvanas. It shows the ability of the seeker's efforts on his/her spiritual development. This is an important aspect in Buddhism too. They call the mandala as Patipatti. In the Bible too, great importance has been accorded to the 14 stations. 14 signals are received during any turmoil in human brain. The seeker needs to conquer these 14 signals. Lalleshwari, after remaining in "Dwadashant mandala" acquires all the energies to conquer all these 14 Bhuvanas. On the 15th day - Purnima, she saw the Moon

rising. The Moon means the Manomaya Kosha. She says it had completely ceased to exist and became a tranquil layer. She was living through the Vijnanamaya Kosha and Anandamaya Kosha. From the full Moon day, the Manomaya Kosha was reactivated but was completely changed. The Magha Purnima is the most auspicious day for the seeker to realize wisdom.

After reaching the peak of Sadhana, she started her journey back. On Pratipada, of Magha Krishna Paksha, the phase of the waning Moon, which is the Guru Pratipada too, she started coming back to her physical body. She was reborn. Her mind was a 'no mind' meaning a completely pure Manomaya Kosha. She had calmed down; her mind was stable with no worries and no fantasies and concepts. The mind should go beyond concepts and worries after merging into the cosmic energy. A serene Manomaya Kosha is the most important aspect in spiritual Sadhana which helps in easy entrance and living in Vijnanamaya and Anandmaya Kosha. She further says, this was her puja, this was her Sadhana. This was a beautiful inner journey, the path she was walking on.

2.55 ग्यानॅक्य् अम्बर पूॅरिथ तने,
यिम पद ललि दॅप्य् तिम ह्रदि-आँख।
कारॅण्य् प्रणवॅक्य् लय कोर लले,
च्यथ, ज़्योतॅ कॉसॅन्य मरनुॅन्य् शाँख्।।

"I wore clothes of wisdom on my body. Lallie uttered the Pada - vakh - which is seen by the eye of the heart. With Pranav, Lallie dissolved. The light of consciousness, Chitta, removed the fear of death."

Lalleshwari says, "I had covered my entire body with wisdom. I started uttering the "Pada"- sayings, which I saw with the eyes of the heart. Because of the Pranav Sadhana, I dissolved, my Chitta stabilized and in its light my fears, including that of death vanished".

During her Pranav Sadhana, her ignorance - "Avidya" - had dropped and she immersed in wisdom. She started seeing the world with the eyes of the heart and her words came from the heart. Love is the core aspect of the Anahata Chakra – the Heart Chakra". Love is the ultimate outcome of wisdom. A wise person always sees the world from the eyes of love, there is no separation between the world and the person. She says, this stage

has been reached being continuously with Soham or Pranav. This Pranav Sadhana helped her to get detached from all the bondage including the attachments with her own body. Human beings always have a fear of death - separation from the gross body. With the help of this wisdom and Pranav Sadhana, Lalleshwari dropped the fear of death. A purified Chitta becomes close to the Anandamaya Kosha, where the Self dwells. The Chitta gets its energy from the Self. Due to self-realization, her Chitta also becomes tranquil and in the state of wisdom she could realize the immortal nature of the Self and became fearless towards the death of the body.

च्यथ नोवुय च़न्द्रमॅ नोवुय,
ज़लमय ड्यूठुम नवम नोवुय।
यनॅ प्यठॅ ललि म्यॅ तन-मन नोवुन
तनॅ लल बो नवम नॅवॅइ छ् यस्।।

2.56 यि यि करम् कोरुम सुह् अर्चुन,
यि रसनि व्वचोरुम तिय मन्थॅर।
यहे लोगमो दिहस पर्चुन,
सुय यि परम शिवुन तन्थॅर्।।

"Chitta new, Chandra new, I saw the ninth one flooded. The day Lallie understood this,

her mind and body became new. Then and there Lallie got a new ninth."

"Whatever karma I did is Archana, whatever I spoke is mantra. This has become my personality and that is the highest Shivatantra."

Lalleshwari explains the status of her new "No-mind" and "New Body". She says, "My Chitta is new and my Chander- moon is new. I saw the new flooded ninth one. Me and Lal have new mind and body. With the new body, Lal has a new ninth."

Then whatever action I am doing is my "Archana", a prayer. Whatever I say becomes a "Mantra". These have become

identifications of my personality. This is the Shiv Tantra."

During the awakening of the Kundalini, when the shakti starts her journey in the upward directions and crosses the Manipur Chakra, she eats all the flesh, blood and bone marrow from the body of a Sadhak. When the shakti reaches the Heart Chakra, it vomits it out. Then the sadhak gets a new and radiant body. Due to yog sadhana and the awakening of the kundalini, Lalleshwari's body had become new. So Lalleshwari says that she got a new look for the Annamaya Kosha, the Manomanya Kosha and the Pranmaya Kosha.

Here "Chandar" or Moon is the Manomaya Kosha. She got a new calmed Moon – Manomayakosha. The Antahkaran chatushtya - Mann, Chitta, Buddhi and Ahankaar play a very important role in stabilizing the Manomaya Kosha and activating the Vijnanamaya Kosha. When all the three koshas - Annamaya, Pranmaya and Manomaya become balanced, the Vijnanamaya kosha opens up and life is filled with wisdom, love, bliss and peace.

After her continuous sadhana of seven days, Lalleshwari's Chitta and Manas become clean and new. Then Lalleshwari bestowed with new Ninth level.

The Siddha Siddhant Paddhati refers to the nine main chakras

नवचक्रं कलाधारं त्रिलक्ष्यं व्योम पंचकम्।
सम्यगेतन्न जानति स योगी नाम धारकः।।

Shri Gorakshnath says "you should know and understand the nine chakras, sixteen Kaladhar, three Laksha and five vyomans, in order to be a Yogi in true sense"

Above the Sahasrara, there exists an eighth chakra – Nirvaan Chakra which is related to the wisdom of the universe. On the opening of the Nirvaan Chakra, the yogi has access to the universal energy. The Nirvaan Chakra has also been called the Shoonya Chakra. It is the "source of the sacred".

When she established in the Nirvan Chakra, which is also called as Manolaya. There she remained in the 'No Mind' state, the manomaya kosha dissolves here and becomes void. She then merged into the ninth chakra – Aakash Chakra.

The Ninth Chakra is the Aakash Chakra, which she referred to as "Navam", which is the seat of the - Universal Soul - Shiva tattva. This region is also called as Mahashoonya. Lalleshwari says, she could reach, see and realise the Aakash Chakra which is predominantly, undergoing dissolution which is also called as Pralaya and Mahapralaya. The universe remains tranquil - Nischal and gets dissolved alternatively. It is always in transit state. The constraint of space disappears here. Recently scientists found black holes, where galaxies get dissolved. The black matter is filled in the universe and surrounding the Earth too. There are many such galaxies in the universe which are raising and dissolving. When the bondage of time gets over at the Eighth Chakra, the person can see events happening irrespective of reference of time. Time is a relative aspect with respect to an object. The relativity dissolves here. At the ninth Chakra level, constraint of space also dissolves and she came out of Niyati - limitation of space. Diffusing of the Universe which is taking place at a mega level can be experienced by Lalleshwari.

She lost the Ahankaar- Ego- the sense of doer ship, when she remained in the Aakash Chakra. Whatever she did, all her actions became Archana - the ultimate surrender. Whatever she said, became Mantra because the Vaikhari Vani was only expressing truth from the Aanandamaya and Vijnanamaya Kosha. So, these became an identification of her personality. This is the Shiv Tantra. Her appearance was totally changed. Whatever was seen as her gross body and her acts were the outcome of the Divine light. She further says that this was the ultimate "Shiva Tantra".

*"Whatever the Siddhayogi says, it comes out from the inner source of wisdom (i.e from the Vijnanamaya Kosha). For such a yogi, all his/her outer actions become "Mantraroop". This means the actions themselves reflect the mantra. The day to day actions like eating, sleeping, sitting, studying, laughing, bathing etc., all are like a Vrat and all these actions happens through the inner source of energy- "Shakti". This is called "Sharirvrutivratam" and also "Kosha Jaap" in "Shiv-sutra". To remain in physical actions becomes a "Vrat"

* *Swami Lakshmanjoo explained the Shiv tantra, in the Trikshastra Rahasya Prakriya.*

and the routine talking becomes "Japa" or "Kathajapa", because the words come out after the union of the Self with the soul.

The Kundalini Shakti, evergreen and new, present in Lalleshwari got emerged in the universal energy at the Ninth Chakra. After dissolving all the energy at the Ninth Chakra, Lalleshwari had merged in the source of the universal energy.

2.57
ऑससु कुनिय तय सॉंपनिस स्यठा,
नज़दीख ऑसिथ गयस दूर
ज़ॉहिर-बॉतिन कुनुय ड्यूँठुम,
गयम ख्यथ-च्यथ चुवंजाह चूर।।

"I am single but became many. Being close, went far away. I saw only one inside and outside. Fifty-four thieves looted after eating and drinking."

Lalleshwari says "I was the only one but also became many. I was close to me and also became far off. I could see only one self inside and outside. The fifty-four thieves went off after eating and drinking."

After merging with the Universal Self, she starts realising the Advaita. She says, she was alone but has also become many. She could

see and understand three different "Deha" or bodies of her existence - the gross body - deha, the subtle body - sukshma deha and causal body - karana deha or sukhmaya deha.

Our existence has certain dimensions. The subtle body – sukshma sharira - is 1.5 times larger than the gross body. When the subtle body contracts and becomes smaller than the gross body, the person becomes restless and miserable. If it further contracts and diminishes, the person loses his/her mental balance and feels like ending his/her life.

With the practice of chanting Mantras, doing pranayama and meditation, the subtle body grows in size and strength. When the subtle body becomes stronger, it is reflected in the personality of the person.

When the subtle body expands beyond the normal limit, the person feels soaked in bliss. As the subtle body becomes finer and merges with the causal body – karana/ sukhmaya sharira, then one is liberated from all bondage and attains moksha.

Here Lalleshwari says she was one and became more, meaning she expanded from

the gross body to the subtle body and further to the causal body. Then she realises that, there is nobody else other than her.

She came close and then went far off. This means she could realize that, she is all over. She was present at the centre as well as at the periphery. The bondage of space has dissolved. All the 54 aspects of the subconscious, conscious and super conscious state of the Being have left. There are nine openings of the body through which the sensory organs receive information from the outer world. This information creates six types of limitations, which restricts the Sadhak from Self realization. These are Niyati - limitation of space, Kaala- limitations of time, Raga- limitations of attachments, Vidya - limitations of knowledge , Kala- limitations of actions and Maya- illusion about the Self. Every source of information has an ability to create six types of distractions in the mind. So, there are maximum 54 distractions that create limitations in a person which cause hurdle in Sadhana. This affects the entire constitution of a person. Lalleshwari says these 54 thieves have left me after having

food and drinks – meaning, all materialistic things are gone with the thieves. She is contented without any want and deed. The mental distraction creates bondage and chain of karma. When the Sadhak gets rid off these distractions, all bondages including place and time are dissolved and the Sadhak remains in ecstatic and free Self.

2.58

संसारस मंज़ बाग कथ शायि रोज़य,
रोज़ि परम शिव शम्भू अघूर।
ल्वलि मंज़ बाग बोय ललनावन,
ज़िगरस मंज़ बाग करस गूर-गूर।।

"Where should I stay in this world when the Shiv Shambhu- Aghor is everywhere. Lallie started cuddling him in her lap while humming a lullaby in her heart."

Lalleshwari says, "Now, how will I live in this world? The Shambhu Aghori lives everywhere. I will cuddle Shiva and keep Him in my lap while humming a lullaby to make Him sleep."

She realises that the whole universe is full of Shiva Tantra and Shiva is omnipresent. When she has merged in Shiva, where will she go? All over is the Aghori Shiva – Shiva is omnipotent.

Then she says, "I embarrassed Shiva and cuddled Him in my lap and held Him to my heart." Here the feminine nature of Lal comes forward. Love is the ultimate way of expressing feelings. When she realises that the Shiva Tattva is within her, she possesses Him as she would to a child, becomes his mother and remains merged in His love.

गनगन च़ॅइ भूतल च़ॅइ,
च़ॅइ छुख द्यन पवन तॅ राथ।
अर्ग च़न्दुन पोश पोञ् च़ॅइ,
2.59 च़ॅइ छुख सोरुय तॅ लॉगिज़ी क्याह्।।
द्वादशान्तॅ मण्डल यस दीवस-थज़ि,
नासिक पवनॅ दॉर्य अनाहतॅ रव।
स्वयम् कल्पन अन्ति च़जि,
पानय सु दीव तॅ अर्च़्न कस।।

"You are the space and the land, day and night, and the wind. Body, chandan – sandalwood, flowers are you, they are all yours then what can be offered?"

"God lives in the dwadashant mandala, pavan –prana is doing continuous naad through the nostrils. The concept of me ended in You and I realized myself as God. Then whom do I worship?"

Lalleshwari further explains that, "You are the space and you are the Earth – Bhootal. You are the day and night, the wind, sandalwood and the flowers. You are everything, so what can I present to you?"

"The dwadashant mandal is the place where the Deva lives. When I reached there, the prana was continuously experiencing Anahat Naad. I was thinking about myself but it is You, then to whom do I worship?

The nine chakras are located in four groups. Each group is spread over a distance of 12 fingers. The Muladhara, Swadhisthana upto Manipur Chakra is one group. Manipur,

Anahat to Vishuddhhi Chakra another group, Vishuddhi, Ajna to Sahasraar is the third group and the last group is Sahasraar, Nirvan to Aakash Chakra located within the 12 fingers distance from our head. This level is called the Dwadashant Mandal. This is the plane where the super conscious Shiv Tattva - abode of Bhairava - is present. The Sukhamaya Sharira is at a 12-finger distance above the head.

She narrates her stage when she remained in the Dwadashant Mandal.

She finds oneness with Shiva. She observes, that the prana was continuously flowing through her nostrils and she was listening to the Anahat Naad of Pranav. There are three types of Pranav – Aum, Hum and Hrim. She realises that, what she understood as herself was Shiva. It is the stage of self realisation where she was not separate from Shiva. She understood that, when she herself is Shiva then who was she to worship? Shiva is in every part of the creation, He is the space and the Earth – Bhootal. He is the day, wind and night. He is the chandan, arghya and flower. He is in everything. So, what could

she present to him? When nothing exists other than the Shiva tattva, there is no need for pooja, arghya and other rituals.

मल व्वन्दि ज़ोल्गुम्
जिगर मोरुम।
त्यलि लल नाव द्राम,
2.60 यलि दॅलि त्राविमस तॅतिय।।
लल बो द्रायस लोलॅ रे,
छ़ांडान लूस्तुम द्यन क्यो' राथ।
बुछुम पंड़िथ पननियॅ गरे,
सुय म्यॅ रोटमस न्यछतुर तॅ साथ।।

"I burnt all my internal impurities - mala - burnt the heart then the name "Lallie" became meaningful and then I left everything then and there."

"Lallie came out in love and started searching thereby passing days and nights. I saw Him – "The Pandit" - at home. That was the right nakshatra. I consider this as saath – pious moment/Muhurat."

During Lal's journey further, she says, I burnt the mala and killed my heart. Then I could realize my name –Lallie. I gave up that name also and settled down.

Lallie came out to find her Love. I searched day and night. Then saw the Pandit at home. That moment was the right muhurat."

Lal says that after she burnt all the three mala- anav mala, kamiya mala and mayiya mala, all the wants and desires in her heart were no more and she had calmed down. With this spiritually stable and calm Self, she could realise her name – Lal - Lalita. Lalita is another name for Parvati who takes care of the heart region. Prakrati is the dynamic swaroopa or physical appearance of the omnipresent Shiva Tattva. She realised her true nature and then left everything right there and progressed on the path of sadhana.

Lalleshwari, soaked deep in meditation, started to unearth the truth, rending the veil of maya, layer by layer. Her search had been on for a long time. She says that she has lost many days and nights in this search. Finally, she found Shiva - the Pandit - in herself - at home. She found the Shiva in herself and then she turned inwards. This was the most auspicious moment; for, she was able to establish herself further as the Self. She says she considered this as a mahurat - an auspicious time.

Lalleshwari further says that she started searching for her love – the ultimate truth. After acquiring tranquility of Chitta with sadhana, she wanted to find the ultimate truth. She started the hunt for the truth day and night. But she found the truth inside her own being. She said she saw "the Pandit" in her very own home. She realised that the bells of ultimate truth which she was hearing, was ringing inside her own being. This was the golden moment of self-realisation and she said she held onto the moment for the last journey on the spiritual path.

भान् गोल तॅय प्रकाश आव जूने,
2.61 चन्दर गोल तॅय मोतुय च्यथ।
च्यथ गोल तॅय केंह ति ना कुने,
गय भूर् भुवः स्वर् व्यसर्जिथ क्यथ्।।

"The Sun set and the moonlight shone. The moon eloped and the chitta remained. The chitta vanished and then nothing remained. Bur, bhuv, swar also dissolved - visarjit."

Lalleshwari says, "The Sun set, the Moon calmed down and the Chitta settled down as well. The Chitta vanished and then there was nothing. The bhur, bhuva and swar ceased or dissolved - visarjit."

Here Lalleshwari explains how her koshas - the layers of existence - became stable. The Manipur Chakra is governed by the Sun and the Sahasrrar by the Moon. The Sun represents the gross body – Annamaya Kosha and Pranmaya Kosha. The Moon represents the Manomaya Kosha. Chitta is the important aspect for Vijnanamaya Kosha which is next to the Anandmaya Kosha. Step by step her Annamaya, Pranmaya, Manomaya and Vijnanamaya Kosha became tranquil. The Chitta became pure, calm and quiet.

Bhu Loka is the physical plane or the Adibhautik plane of existence. Bhuva Loka is the spiritual plane or the Adhyatmik plane of existence and Swah is the astral plane or the Adidaivik stage of existence. These three planes are related to the three types of Taap – miseries - the human being experiences in many births.

1. Adibhautik – taap at the physical and mental level
2. Adhyatmik – taap during spiritual sadhana
3. Adidaivik- taap due to natural calamities

Lalleshwari says, she dissolved all the Trividh Taap meaning, she dissolved the karma on all levels of existence and entered the super conscious realm of the omnipresent Shiva.

स्वप्न द्राव वह्नि तॅ मल गो वथिथ,
यलि म्य अनलाहॅ द्युतमस् ताव।
2.62 कतुर ज़न गय़स लोलूह व्यगलिथ,
य़लि कठकोश च़ोल निशि र व द्राव।
लल बो रूज़ॅस त्यलि शिहलिथ,
यलि च्यतम प्यौ बो तस नाव।।

"When gold is put in a furnace, its impurity vanishes. Like that I purified myself with the Anahata. With the sunrise, ice starts melting, similarly the ash that had gathered on me started falling off due to love. Lalie became calm and quiet and thus the Chitta got its name."

Lalleshwari says, "When gold is heated in a furnace, it becomes pure. In the same way, the impurities inside me were washed out. When the Sun rises, ice thaws and when I became Love, the ash of ignorance deposited on me, started falling off. Lalie became calm, quiet and lost her existence. When I woke up, I understood that, my Chitta is His name only."

She now realises that her Chitta is pure and with the Chitishakti has become active to be a part of the Anandmaya Kosha – which is the Shiva Tattva.

This is a state of dwelling in Satchidananda. Shiva is called as Chittaranjan, who truly entertains the Chitta. Now Shiva is the new name of her Chitta.

2.63
तनॅ-मनॅ गयस बो तस कुनुइ,
बूज़मॅ सतच्य घण्टा वज़ान्।
तथ जायि धारणायि धारण रटॅम,
आकाश तॅ प्रकाश कोरुम सरॅ।।

"My body and mind have merged and I am hearing the ringing of the bells of Truth. Then I hold firmly to the Dharana and acquire light and space"

Lalleshwari further says that she had lost the attachment with her body and mind and she was hearing the bells of Truth. Then she consistently practiced Dharana and she could conquer space and light.

Here she explains a very deep and higher state of Sadhana she had undergone. There are 10 main planes in the body which are the navel, heart, shoulders, throat, mouth, tip of

nose, and eyebrows, centre of forehead, top of the head and about a foot above the head.

Dharana means bringing the attention from all other aspects to all these planes, one by one. To bring the attention on these planes, the Chitta should not be scattered but focused. She concentrated her Chitta on Naad and Aakash (sound and space). Sound and space are interlinked at a subtle level. Naad means the ability to listen through the ego. Space is the outcome of sub layers of sound. Both space and sound stay together. Emptiness inside the ear is the space, whereas the ear itself is a tool to listen to sound. When a yogi brings his/her attention of the Chitta, to the union of sound and space, he/she can listen to subtle and loud sound from very far off. Here Lalleshwari said she practised dharana and started hearing the sound of bells - ghanta - from far off. This brought a stability to her Chitta.*

कायाकाशयोसंबंधसंयमल्लघुतुलसमापत्तेश्चाकाशगमनम ।।

बहीरकल्पीतावृतिर्महविदेहातत :प्रकाशावरणक्षय :

The body is made up of five elements - earth, fire, water, air and space. The body is situated

* *Maharshi Patanjali Yogsutra Vibhitipaad. 43*

in space i.e. in the Aakash tattva. When the yogi practices focusing his/her attention of the Chitta on the space around the gross body, (which is the common area between body and space) which is much lighter than our body, the yogi can move like a very light object - cotton or a feather - in space. Then the yogi can move with the rays of light also.

Here Lalleshwari says that while listening to the sound of bells, she practised dharana on sound and space. With this sadhana, she became so light that she could roam about in space and also with the rays of light.

लल बो च़ायस स्वमन बागॅ-बरस,
2.64 वुछुम शिवस शकॅथ मीलिथ तॅ वाह्।
तॅत्य् लय कॅरॅम् अमृतॅ-सरस,
ज़िन्दै मरस म्यॅ करि क्याह्।।

"Lalie entered the garden of her own mind - manas - and saw Shiva and Shakti together. That was the moment of eternity. It makes no difference to me whether I'm alive or dead."

Lalleshwari says, she entered the garden of her own tranquil mind; the state after dissolving the Monomay kosha – manolaya. There she saw Shiv and Shakti

merged into each other. The Shakti was the Universal energy present in as the eighth chakra and Shiva, the cosmic energy field at the ninth chakra level. Lalleshwari realised the union of Shakti to the cosmic energy Shiva and became blissful and full of happiness. That was the moment of realizing the eternal nature of the truth. She said she became so happy that she experienced her death. She merged into the "Amrit-sar", the ocean of nectar. When a person consumes Amrut/nectar, he/she becomes immortal. After merging into the ocean of nectar, Lalleshwari became a totally new personality. She lost the fear of death. She says, the one who has encountered death while still alive, cannot be afraid of anything.

2.65

शुन्युक मॉदान कोडुम पानस्,
म्य ललि रूज़ॅम न ब्वद् न होश।
भेदो सपनिस पानय पानस,
अदॅ कमि गिलि फोल ललि पम्पोश।।

"I crossed the shoonya maidan – a plane field, then I - Lallie lost words and consciousness. I was feeling myself as a dream and all the

secrets got revealed on their own. From the mud, Lallie blossomed as a lotus."

Lalleshwari explains the state of her being when she reached and passed the Shoonya maidan - a field of energy. The Kundalini Shakti travels from the Sushumna to the Brahmarandhra and upwards. After the Sahasraar, there resides Shakti - energy in dynamic form, the Nirvaan Chakra. She said when she crossed this, she lost consciousness. She became detached from the worldly matters. She even became separate from herself. She understood the differences in understanding the real Self and herself. Wisdom dawned which unveiled that, who she was assuming as the real self, was a dream. Human beings think that the body is the real Self and also die in this very dream state. Realisation of the truth is understanding that the worldly matters are like a dream and the Self is watching that. She says she has dissolved herself, which is also not her.

From the mud of ignorance, Lallie rose like a lotus flower. The lotus is an indication of wisdom. It grows in mud but remains

unattached and stays above the mud. The wise and yogis remain in the world but remain unattached to the worldly matters.

Lalleshwari says, when she dissolved herself in the cosmic - Soul, the lotus of self-realisation bloomed within. The lotus blooms in the mud but is not in contact with the mud. Likewise is her existence in the world; the Self is above and away from the world. When the doer dissolves, the lotus of wisdom blooms.

छ़ॉडान लूछ़ॅस पानी पा नस,
छ़यपिथ ग्यानस वोतुम ना कूँछ।
2.66 लय कॅरमस तॅ बॉच़ॅस अल्-थानस,
बॅरि बॅरि बानॅ तॅ च्यवान न कुँह।।

"I got tired finding myself. It is not easy to unveil. When I got dissolved in myself, I reached the site of abundance where, the pots are filled and overflowing but nobody takes."

She says, the game of finding the truth means finding yourself; and it is very tiring. But self-realisation is a very mysterious thing. It's not easy to understand and to be realised by the gross consciousness. She narrates that when she reached the point of self-realisation, she found the entire universe filled with joy and all worldly enjoyments and pleasures freely available, but nobody wanted them. Here she beautifully indicates that the blissful place where she reached, is full of all possible pleasures. The pots are full to the brim but nobody consumes anything. Here she calls for the state of total detachment - vairagya - and no interest in any pleasure whatsoever, though everything is available. The feeling of craving for pleasure vanishes in the field of total bliss.

दीशि आयस दश दीशि च़लिथ,
चॅलिथ च़ोटुम शुन्य् अदॅ वाव।
2.67 शिवॅड़ ड्यूठुम् शायि शायि मीलिथ,
शह् तॅ त्र्यॅ त्रोपिमस त शिवॅड़ द्राव।।

"I came in the right direction after roaming in all the ten directions. While walking on the path I crossed the Shoonya plain. I saw Shiva everywhere and I settled the six and three aspects, where only Shiva remains."

Lalleshwari further says that, she reached the right direction after roaming in all the ten directions. All these directions embody certain traits, which are as follows:

The East and North-east bring vibes of attachments and entanglements, south and south east bring vibes of lust and obsession, west and south west bring greed and jealousy and west and north west bring anger and annoyance to us. The ninth and tenth directions are Aakash and Pataal. These are the

directions within the body. Aakash is upward direction and Patal is downward direction. Movement of prana force is upward during Sadhana when it gets Urdhwagati and when the prana falls down it travels through patal - Adhogati. There is a constant rise and fall of the three gunas – Sattva, Rajas and Tamas - in a person. After getting detached from these gunas, that come from different directions, she found her own direction - disha - towards the Soul. The directions are with respect to the physical body. The Aakash disha ends at Sahasrrar level. Lalleshwari said, she found her own disha - direction after ceasing the ten directions. She walked into the Shoonya plane or the eighth chakra. Here there is no stepping up but it is the realm of Shakti. When a Sadhak becomes liberated from various attachments, only then can he/she proceed on the path rapidly. So she further says that she passed through the six vikaaras and the three mala, cut the bonds and reached the plane of Shoonya. There she could see the Shiva Tattva all over. She met the Shiva Tattva in each and every thing.

This is the Shambhava state where only awareness exists - merging in the Shiva Tattva with awareness. This is the upgradation of awareness of the Self. In this, her nature expanded into everything and everywhere.

2.68
च्यत तुग वगि ध्यथ रोटुम्,
च्यलिथ मिलविथ दशि-नाड़ि वाव।
तवै शशिकल व्यगलिथ वॅछ़्म,
शुन्यस शुन्या मीलिथ गव।।

"Chitta – was like a horse which I controlled with a whip. I used ten important nadis to control it. Then the Shashikal melted and Shoonya merged into Shoonya."

Lalleshwari further says that she controlled and streamlined the activities of the Chitta. Bringing the Chitta to a tranquil state is very difficult, but is one of the highest attainments in yog sadhana. Lalleshwari says, the Chitta is like a horse. A horse has tremendous power and one needs to have special skills to handle and control a horse. Likewise, the Chitta has enormous powers to transcend the existence from Vijnanamaya Kosha to Aanandmaya Kosha and she acquired all yogic skills to handle and control the Chitta.

Patanjali Yogsutra says योगस्य चित्त वृत्ति निरोध: yogas chitta vritti nirodhah - Yoga is restraining (nirodhah) the chitta from various modulations -vrttis.

She further says that she brought together the functioning of all the ten important nadis which control the prana and various activities at gross and subtle levels, in our body. She ceased and pacified them. Here she refers to the 10 important nadis which terminate at various parts of the head and control the senses and carry the Kundalini Shakti to various nodes when the Shakti awakens.

1. Sushumna: It is the central Nadi which runs from the Mooladhara to the Sahsraar. It contains the Agni tattva and illuminates the aspect of the Sattva.
2. Ida: It begins at the Mooladhara, criss - crosses through the other chakras and from the left nostril terminates at the Ajna Chakra. It burns Tamas.
3. Pingala: It begins at the Mooladhara, criss - crosses through the other chakras and from the right nostril terminates at the Ajna Chakra. It burns Rajas.

4. Hastijihwa: It runs ahead of the Ida and terminates at the right eye and controls the sense of seeing.
5. Gandhari: It runs behind the Ida and terminates at the left eye and controls the sense of seeing.
6. Poosha: It runs behind the Pingala and terminates at the right ear and controls the sense of hearing.
7. Yashaswini: It runs ahead of the Pingala between the Gandhari and Saraswati and controls the sense of hearing. It starts from the left toe and terminates at the left ear.
8. Saraswati: It runs behind the Pingala, controls speech, digestion, taste and terminates at the tongue.
9. Chitra: It originates at the Anahata Chakra and splits into two parts. The upper part moves from the Anahata Chakra within the Sushumna to the Brahmarandhra and Sahasrara. Its lower part moves to the genitals where procreation takes place. It controls the feelings of touch and other sensory aspects.

10. Sura: It moves between the eyebrows and behind the Ida and Pingala.

Lalleshwari mastered the functioning of all the ten nadis related to all jnanendriyas - sense organs - like hearing, seeing, touching, smelling and speaking and the three gunas - sattva, rajas and tamas. By controlling the ten nadis, all the physical aspects – Annamaya Kosha, Pranamaya Kosha and the other subtle aspects of Manomaya and Vijnananmaya Kosha were made tranquil and then she took her Kundalini Shakti through the Sushumna nadi to the Sahsraar. She tells us that she saw the shashikal at the brahmarandhra (Shiva is carrying a crescent moon on his head which is referred to as shashikal) which finally melted. This means the last hurdle of an unstable mind also vanished. The Moon is closely related to the mind. The crescent moon melted, meaning the restlessness of the mind vanished. The Chit Kundalini Shakti present in Lalleshwari went up to meet the universal source of energy. After the Sahasraar, there are two further main planes of ultimate peace and harmony with the universal energy - Shoonya - the Nirvan

Chakra which is Mahakaal and Mahashoonya - the Aakash Chakra which is Mahadaakash. Merging with the Shoonya or Nirvaan Chakra is moksha and merging of individual energy in the form of Shakti, with the Shiva Tattva is the ultimate bliss. In such a state, moksha is irrelevant since there exists no duality. Lalleshwari indicates that the Shoonya and Mahashoonya planes merge into each other. Her energy merged into the cosmic energy at the Shoonya where she transcended time; from there traveled to Mahashoonya plane where she merges into the Mahadaakash – infinite space i.e Shiv Tattva. It is the reunion with the Shivtattva. Shoonya plain submerges in the Mahashoonya, transcending time and space thus becoming Mahadaakash.

2.69

तन्तॅर गलि तॅय मन्थॅर म्ववचे़,
मन्थॅर् गोल तॅय मोतुय च्यथ।
च्यथ गोल तॅय केंह ति ना कुने,
शून्यस् शुन्याह मीलिथ गो।।

"When Tantra vanished, the mantra got dissolved and with this the Chitta went in ecstasy. When Chitta was stabilized, nothing remained. The shoonya merged into Shoonya."

Lalleshwari summarizes the various levels of sadhana she has undergone. There are many instruments used during Shaiv sadhana like tantra, mantra to stabilize the chitta. Tantra means the techniques of doing sadhana. Mantra means mental affinity using sound and words. Recitation of Omkar is also part of Mantra affinity. All these are used to get into the rhythm of the cosmic energy.

Lalleshwari explains, how the union happened with the cosmic energy, step by step. After acquiring tantra, the mantra should be practiced. When the mantra dissolves, the Chitta remains. The ultimate effort is to handle and control the Chitta. When the Chitta has been ceased, nothing remains. Only then does the Shoonya plane and the Mahashoonya plane merges. It means, the Self crosses these planes and get submerged into the cosmic energy – the Soul. In this way she merged and remained in the state of merging in the Shiva Tattva. This is Anupaya. Shambhavopaya is awakening of the Self and Anupaya is being the Soul when the concept about the Self drops. This is a state of complete bliss and spiritual ecstasy.

Adi Shankaracharya in his Nirvana Shatakam elaborates this stage very beautifully and says:

मनोबुद्धयहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे।
न च व्योम भूमिर्न तेजो न वायु:
चिदानन्दरूप: शिवोऽहम् शिवोऽहम्।।१।।

Neither am I the mind, nor the intelligence, nor the ego even the Chitta,

I am not even the ears, the tongue, the nose or the eyes,

I am not the sky, the Earth, the fire or the air,

I am the Shiva, I am the Shiva - in blissful purest consciousness;

न च प्राणसंज्ञो न वै पञ्चवायु:
न वा सप्तधातु: न वा पञ्चकोश:।
न वाक्पाणिपादं न चोपस्थपायु
चिदानन्दरूप: शिवोऽहम् शिवोऽहम्।।२।।

I am neither the Prana energy, nor the five Pran Vayu (Pran, Apan, Vyan, Udan and Saman)

Neither am I the seven Dhatu (seven tissues which are called as Dhatu are - Rasa - body fluid, Rakta - blood, mamsa- muscular tissue, Meda- adipose tissue, Ashthi-bony tissues, Majja - bone morrow and nervous tissues and

Shukra - generative tissue (semen and ovum). of the body), nor the five sheaths – Annamaya kosha, Pranmaya Kosha, Manomaya Kosha, Vijyanmaya Kosha and aanandmaya Kosha.

I am not the organ to deliver sentences, not even the organs which hold and move.

I am the Shiva, I am the Shiva - in blissful purest consciousness;

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम्।।३।।

Neither do I have hatred, nor attachment, Neither greed nor infatuation,

Neither do I have pride, nor feelings of envy and jealousy,

I am not within the bounds of dharma (righteousness), artha (wealth), kama (desire) and moksha (liberation) (the four Purusharthas of life),

I am the Shiva, I am the Shiva - in blissful purest consciousness;

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः।

अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूप: शिवोऽहम् शिवोऽहम्।।४।।

Neither am I bound by merits nor sins, neither by worldly joys nor by sorrows,

Neither am I bound by sacred hymns nor by sacred places, neither by sacred scriptures nor by sacrifices,

I am neither enjoyment (experience), nor an object to be enjoyed (experienced), nor the enjoyer (experiencer),

I am the Shiva, I am the Shiva - in blissful purest consciousness;

न मृत्युर्न शङ्का न मे जातिभेद:
पिता नैव मे नैव माता न जन्म:।
न बन्धुर्न मित्रं गुरूर्नैव शिष्यं
चिदानन्दरूप: शिवोऽहम् शिवोऽहम्।।५।।

Neither am I bound by death and its fear, nor by the rules of caste and its distinctions,

Neither do I have a father and mother, nor do I have birth,

Neither do I have relations nor friends, neither a spiritual teacher nor a disciple,

I am the Shiva, I am the Shiva - in blissful purest consciousness;

अहं निर्विकल्पो निराकाररूपो
विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम्।
न चासङ्गतं नैव मुक्तिर्न मेयः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम्।।६।।

I am without any option and without any form,

I am present everywhere and, in all organs,

I am not attached to anything, no need to get freed from anything,

I am the Shiva, I am the Shiva - in blissful purest consciousness;

ओर ति पानय योरॅ ति पानय,
पोत वाने रोज़ि न ज़ाँह।
पानय गुप्त त पानय ग्यॉनी,
पानय पानस मूद न जाँह।।
2.70 ओरॅ ति पानय योरॅ ति पानय,
पानय पानस छु न मेलान।
प्रथम अच्यस न मुले दॉनिय,
स्वॅय हा मालि छय आश्चर जान।।

"I am here also and there too. I find myself wherever I look. I am invisible and I am wise too. I myself contain all the secrets and have never vanished."

"I am here and there too but I can't embrace myself. For the first time, I realise that there is no distance between me and myself. Oh, my dear! It's very surprising to see that I am the Soul."

Lalleshwari realizes the advaita within her Self and the omnipresent nature of the Soul. Now she identifies herself as the Soul - advaita bhav. She says, I am here and there also. I cannot identify myself as one at just one place, as my presence is all over. My self is non-visible - gupt and wise. It contains all the secrets of the universe and that cannot vanish. It is very surprising to see that I am the Soul! Here she realises Herself as the non-dual, omnipresent, imperishable Soul which is the source and existence of bliss. She realises her, Niranjan, Nirakaar and jnani swaroop –(which is invisible or Gupt to the world) i.e. wise existence. She has merged and become one with the universal wisdom. She is the Self and has merged into the universal self i.e Soul. But she cannot embrace the Soul because there is no other entity there. She says, for the first time she has realized that, there is no distance between her Self and

the Soul. It's so amazing that she cannot hold it. Lalleshwari becomes the Shiva who is the sovereign power, omnipotent, omnipresent, complete in all respect, eternal in nature and spread all over. All limitations that a seeker experiences during Sadhana are ward off. She being a human acquired all qualities of the Shivatattva and remain blissful. It was so wonderful to have identified as the Soul, which is full of wisdom and secrete in nature. The Self merged in the Soul but she cannot hold the Soul though there is no separation at all. The Self and Soul are one which is the ultimate and omnipotent truth. The spiritual sadhana is just unveiling the truth.

Yogiraaj Jnaneshwar Maharaj of Maharashtra, of the 13th century, also narrates the same experience in the last part of his "Ovi".

क्षेमालागी जीव उतावीळ माझा।
म्हणवूनी स्फुरताती बाहो।
क्षेम देऊ गेले तव मीचि मी एकली।
आसवला जीव राहो।।५।।

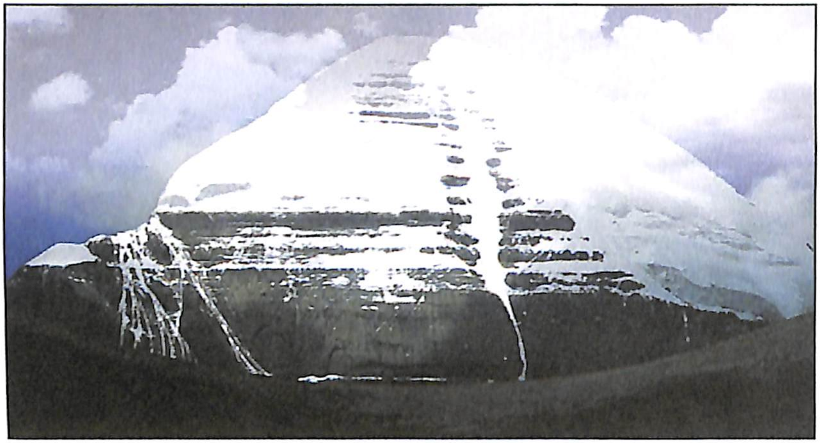
He says he became impatient; his arms were restless to embrace the Soul. When he went to embrace the Soul, he realized that he was

alone, no one else existed there. The jeeva-He remained in the wonderful experience.

Great souls think and experience the same bhav – realisations during their sadhana!!!

This is the ultimate state of
Ananda – Eternal Bliss

CHAPTER-3



Mount Kailash

Sadhakopadesh
Advice to the Sincere Seekers

साधकोपदेश - सच्चे साधकों के लिए उपदेश

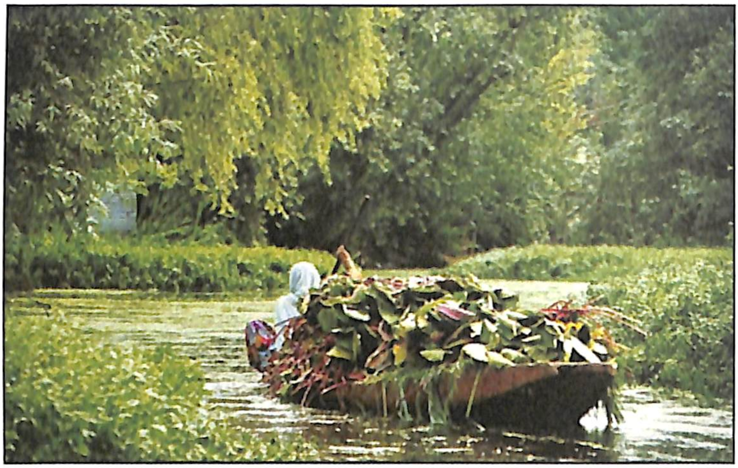
Lalleshwari has offered some invaluable advice specifically for Sadhaks - the sincere seekers. A Sadhak needs a Guru to understand his own flaws, to overcome shortcomings, to follow sadhana without getting disturbed with others actions and to consult about difficulties that he/she faces on the path. Even the Sadhak has to follow certain norms and austerity in behaviour, so as to remain on the spiritual path and not get derailed.

Lalleshwari also faced these difficulties during her spiritual sojourn. So, she has given advice to the Sadhak for situations which are normally faced by all. Even many sacred aspects are revealed by her in simple symbolic ways. Such wakhs are compiled in this chapter.

3.1

आँच़ार हॉज़नि हुन्द गयाम कनन,
नद्‌र्य्‌ छिव त ह्ययिव मा।
ति बूज़ त्रुक्यव तिम रूद्य्‌ वनन,
च़ेनुन छुवॅ तॅ च़ीनिव मा।।

"I heard the voice of fisher women at Anchar Lake saying, "The lotus stalks are for sale. Come and buy if you need them." Wise people heard this call and kept saying, it is to be understood but will you realize it?"



This is an exquisite example given by Lalleshwari which shows us how to live in the world. In Kashmir, lotus stem or Nadroo is commonly consumed. Generally, the fisherwomen, who fish in the lakes, are also experts at cutting the lotus stems. They then sell these stems in their boats.

In the spiritual world, a lotus has a very special place. It is the manifestation of a spiritual awakening. It also represents attainment of knowledge. The Sahasrrar is

assumed to be a lotus with a 1000 petals. The lotus represents knowledge, wealth and prosperity. A Nadroo, when cut across, we can find 9 open tiny tubes in circular form on the periphery and a closed tube in the centre. It is a symbol of the 9 open doors of the body and the 10th closed door – Brahmrandhra.

The lotus creeper is rooted in thick mud, but the lotus flower blossoms on the surface of water. Its leaves spread out and float on water but remain miraculously dry. The mud and water refer to the worldly matters. Nadroo-the lotus stem is the connection between the lotus and the roots. For a human being the roots are always in the material world. This means the person is always deeply rooted in material attachments i.e. Maya. But to flourish like the Lotus, the human being needs to come up to the surface.

The lotus stem- nadroo - helps to bring the flower to the surface of water, supplies food and supports the blossom in every possible way. Without the nadroo, the lotus cannot exist.

Here the nadroo is the spiritual sadhana. A Sadhak remains connected to the material

world, but uses all resources from there to attain liberation, similar to how a Lotus blossoms and remains detached in the connected stage. Such a Yogi or Yogini is called as Jeevan Mukta.

So here Lalleshwari says, the fisherwoman is asking the people to buy the lotus stem. The fisherwoman is an indication of Shakti, who is Maya. She herself provides the way to come out of Maya.

She is selling the lotus stem. This means the source of liberation is available in the material world only. The wise men are the gurus, siddhas, who say this is what is required to be understood. You must buy the nadroo. Oh, spiritual seeker! acquire all the resources of sadhana from this world and you will flourish and remain unattached like a lotus. But people don't understand such a simple thing. So, she says चेनुन छुव त चीनिव मा - people need to know, understand and realise this too!

आँच़ार्‌य बिच़ॉर्य्‌ व्यच़ार वोनुन,
प्राण तॅ रुहुन ह्यियिव मा।
3.2 प्राणस बॅज़िथ मज़ा च़ॅहुन,
नदर्य्‌ छ़िवॅ तॅ ह्यियिव मा।

"The Aanchhar lady - the fisherwoman - gave an idea to buy the prana for the rooh (soul) – prana force for the soul (atman). After roasting the prana, the taste of the soul will be enhanced. If you want nadroo, buy them."

How tastefully Lalleshwari explains the need of prana as a tool to do sadhana! She says, listen to what the fisherwoman - Shakti - is offering. Very thought provoking! Shakti is the dynamic manifestation of the Shiva Tattva. She is saying, buy the prana for the Soul. When you fry the prana, it will enhance the taste of the meals. This is the ultimate way of explaining to a common man, the importance of pranayama in sadhana. When the prana is fried, meaning when the prana force is properly circulated through the pranayama process like Kapalbhati, it activates the energy at the Ajna Chakra. It helps to move the Shakti towards the Sahasrara and comes close to the Shiva Tattva – which is the universal Soul. This brings more joy and blissfulness in doing spiritual sadhana. So, she advises us to buy prana for the soul. In short, the prana shakti should be used to realise the

Soul – atman. Pranayama is one of the most important resources in spiritual Sadhana. Roasting prana will bring more taste to the food – meaning, pranayama will bring more interest in doing sadhana. As the Prana force gets channelized in different Nadis, stabilisation of chakras takes place easily. It even helps in having better meditation. The Sadhak experiences blissful calmness and spiritual valour in proceeding in the Sadhana. Hence the fisher woman is saying, if you want spiritual resources - nadroo - buy them. Buying indicates acquisition of the resources. Lalleshwari says, Pranayama, meditation are important resources available; acquire them, keep them with you always. If you really want to do spiritual Sadhana, be equipped with the various spiritual tools and resources.

कुस डिंगि तॅ कुस ज़ागि,
कुस सरी वतरि तेली।
कुस हरस पूज़ि लागि,
कुस परमॅ पद मेली।।
3.3
मन डिंगि अक्वल ज़ागि,
दॉड्य सर पंच़यन्द्य् वतरि तेली।
स्वव्यचारॅ पोज्ञ हरस पूज़ि लागि,
परमॅ पद च़ीतनॅ शिव मेली।।

"Who becomes quiet, then who awakes, from which lake; does the water flow? Which flower is required to worship the lord - Har puja. Who gets the supreme position?

"When the mind is quiet, the intellect awakens. The five healthy senses flow continuously to the lake. Whosoever gives offering of pure thoughts, as water in Shiva's puja, such a chitta meets the Parampad - ultimate Shiva."

Lalleshwari while showing the spiritual way to a Sadhak, explains some of the common questions the Sadhak may come across. Who is in sleep mode and who is awakened? Which lake is always filled? What is required to worship Shiva? What bestows Parampad - the ultimate bliss?

She says when the mind is quiet, the intellect starts working. The mind is always flitting from one thought to another and never remains in the present moment. The things which are not in the present moment, are dreams. The past is a dream as is the future. So, if you are not in the present moment then you are in sleep mode. The consciousness is awake. So always take decisions and act when you are awake. Sadhana should not be done as per

the whims and fancies of the mind. It should be steady, daily and conscious practice.

The five sense organs i.e. eyes, ears, tongue, skin and nose continuously bring information from the world around you and put them into the lake of the mind - mansarovar. But while doing sadhana, these faculties are not required. The water of the lake should be steady and tranquil, without any ripples. If the turbulence due to incoming information from the five senses can be arrested, then the mind becomes tranquil and quiet. Pure, proactive and unbiased thoughts are the offerings to be made to Shiva. What is required for Shiva's puja? Your own perception and wisdom. In the awakened state, away from worldly matters, the detached Chitta - consciousness - can meet Shiva. This is the supreme attainment of Shiva Tattva.

कुस हा मालि लुसुय न पकान पकान,
कुस हा मालि लूसुय न व्वल्गान सुमीर।
कुस हा मालि लूसुय न मरान तॅ ज़्यवान
कुस हा मालि लूसुय न करान न्यँद्या।।

3.4

ज़ल हा मालि लूसुय न पकान-पकान,
सिरयि लूसुय न वोल्गान सुमीर।
चन्द्रम लूसुय न मरान तॅ ज़्यवान,
मनुष्य लूसुय न करान न्यँद्या।।

"Who has not got tired while walking? Who is not exhausted crossing the Sumeru mountain? Who is the person who is not tired of the cycle of birth and death? Who is the one who is not tired of talking ill about others?"

"Water never gets tired of flowing, the Sun never tires crossing the Sumeru. The Moon never gets exhausted by waxing and waning. A human being never feels exhausted of gossiping."

Lalleshwari throws light on the habits of human beings, citing examples that are universal. Who doesn't get tired of walking? - she questions. Who doesn't get tired of racing/crossing the mountains? Who never tires of dying and taking birth again?

She explains, water keeps on moving and never gets tired of flowing. The Sun can cross over the mountain daily and never get tired. The Moon never gets tired of waning and waxing. But human beings never get tired of gossiping and backbiting. Here she points out the qualities needed to become a seeker. Human weaknesses are the biggest hurdles on the spiritual path. Here she advises the

seeker to be like a river, flowing with the time. He should not be in the past or in the future. The Sadhak shall conserve energy to cross hurdles in the path like the Sun crosses the mountain daily. There will be ups and downs in the life of a Sadhak. But he must remain steadfast through all thick and thin like the Moon, which despite the waxing and waning, remains in his position in the sky. The Sadhak should refrain from gossiping or talking about others. Silence is preferred for the Sadhak during Sadhana stage.

कुस पुश तॅय क्वस्सॅ पुशॉञी,
कम् कुसुम लॉगिज़्यस् पूज़े।
कमि सर मोड़ दिज्यस् ज़लदॉनी,
कव सन मन्त्रॅ शंकर स्वात्मॅ वुज़े।।
3.5 मन पुश तॅय यछ़ पुशाञी,
भावॅकि कुसम लॉगिज़्यस पूजे।
शशि-रस गोड़ दिज़्यस ज़लदॉनी,
छ़वपि मंत्र शंकर स्वात्मॅ वुज़े।।

"Who is the gardener and the lady gardener? Which flower is required for the puja? Water from which pond is required for abhishek and which mantra will evoke Shankar in you?"

"The mind is the gardener and the quest is, lady gardener. Flowers of affection - bhava

- are required for the puja. Liquid from the Moon is required for jala-abhishek. Silence is the mantra to evoke Shankar in you."

Down the ages, spiritual seekers have always had the same queries, how to go ahead? Who is the eligible person and his better half? Which flower shall be used in puja? Which water is required for abhishek? Which is the mantra that will help in realizing Shiva?

Lalleshwari clearly indicates that manas puja (performing Sadhana with tranquil mind) is always better than the pooja performed through rites and rituals (karmkand). She says the mind is the gardener and "quest towards knowing Shiva" is his partner. Here she says the mind is the instrument which takes us elsewhere or keeps us on track. In those days, a wife used to be dependent on her husband; likewise the quest to know Shiva is dependent on the state of the mind. So, controlling the mind is very necessary.

Yaksh means the quest for the amazing knowledge around us. The mind always feels good to be around such amazing things. So, when the mind and quest for knowledge comes together, sadhana takes place. But what

happens? The mind keeps on wandering. The garden of our being is in the hands of such a gardener and his partner.

So how to find the right flower to be used for puja? She says the flower shall be of "Bhav", meaning true feeling of only merging into Shiva. In spiritual sadhana, one can get many powers - "Yaksh", but the true spiritual seeker shall not be hungry for such powers.

One of the modes of worship of Shiva is the abhishek - bathing the shivalinga - the phallic symbol - with water, milk, honey etc. But what a true Sadhak can offer for abhishek is som-sudha - an essence of the Moon, meaning the tranquil state of mind.

Silence is the most important aspect in spiritual sadhana. She says, be silent and go inward. Stop the internal and external buzzing. In deep silence, the Sadhak can listen to the Anahata Naad of Pranav (Om), that will be heard by the Self, which is Shiva. Shiva is not another being residing within. He is none other than the very Self - residing inside every human being. It's a very unique way to explain the Advait Siddhant - the principle of non-duality.

3.6

ट्याठ मोधुर तय़् म्यूठ ज़हर,
यस यूत छुनुख ज़तन बाव।
यॅम्य् यथ करुॅय कल तॅ कहर,
सु तथ शहर वॉतिथ प्यव।।

"Be it bitter, sweet or sweet poison - you will get whatever is required. Whosoever searches in whichever direction and with whatever intention, will reach that destination/city."

Lalleshwari explains the importance of sadhana and the related discomforts, which need to be accepted by the Sadhak, when travelling on the spiritual path. She says physical pleasures are actually not the real pleasures. In spiritual practice, the Sadhak should strive hard to maintain physical, mental and spiritual purity in his/her day to day life. Acts or things which give physical pleasure are poisonous and the things which seem very difficult to accept are the real long-term pleasures. The Sadhak should not give up the sadhana because of the discomfort. Infact the Sadhak should come out of the comfort zone. The Sadhak who is ready to leave behind this comfort zone and readily accepts the material, physical and mental discomforts to remain on the path, will

receive the real fruits of the sadhana. When the Sadhak does this with single-mindedness, only then will he reach his destination.

तलॅ छुय ज़्युस तन प्यठॅ छुख नचान्,
वन् तॅ मालि मन क्यथॅ पचान छुय।
सोरूय स्वंब्रिथ यति छुय म्वचान्,
वन् तॅ मालि अन क्यथॅ रोज़ान छुय।।

3.7 दिलॅ किस बागस दूर कर गॉसिल,
अदॅ द्यवॅ फ्वलिय यँबर्ज़्ल बाग़।
मरिथ मंगनय वुम्रि हँज़ हासिल,
मोत छुय पतॅ-पतॅ तहसीलदार।।

"There is a deep ditch beneath your feet on which you are walking. Oh Dear! How can you accept this? Whatever you collect has to vanish. Then why are you becoming so possessive?

"Remove the dirt from the garden of the heart, then the flowers will blossom. Your skills may be required after your death. Death is after you like a Tahsildaar (land revenue officer)."

Lalleshwari explains the ephemeral nature of the world. She advises the Sadhak not to get too involved in worldly matters. When there is a big ditch beneath your feet, you should

not keep jumping on it. You will definitely fall inside it one day. Similarly, worldly matters are like a big ditch that takes you away from your sadhana.

The world is a huge illusion. But you still assume it to be a permanent source of joy and stick to it. Why do you find it interesting and attractive? Despite knowing the futility of such attractions, how do you get attached to it again and again? You collect so many things in your life time, but you have to ultimately leave all of them behind. Why then do you love the mundane things so dearly? How do you get hooked to the day to day happenings?

All worldly matters are very dear to the heart. But you should remove them from the heart like you remove the weeds from the garden. Remove the attachments, entanglements, jealousy, anger, ego etc., from the heart. Only then will the flowers of "Nargis" blossom there. When you remove the obstacles, only then will sadhana flourish.

At the time of death, you will remember all the opportunities you got during the life time for sadhana, but by then life has come to a fag end. Whatever knowledge you have

acquired or karma you have done, good or bad, will determine your next birth. But keep one thing in mind, death is after you like a Tahsiladar - a government official in the villages responsible for the recovery of dues. Always keep in mind that death can happen at any moment. So, don't waste time in the mundane world. Make use of all the moments in hand for sadhana and accumulate spiritual wealth that will be useful for the next journey.

3.8

राज़स बॉज़्य् यम्य् करतल त्यॉज़ि्,
स्वर्गस बॉज्य् छुय तफ तॉय दान।
सहज़स बॉज़्य यम्य् ग्वर-कथ् पॉज़ि्,
पाप्-प्वण्य बॉज़्य छुय पननुय पान।।

"He who holds the sword becomes the King. He who did tapa - penance - and daan - charity, realises heaven. Adopt the Sahaj by listening to the Guru's advice. Good deeds and sins are the fruits of the actions of human beings."

She further explains the laws of karma. Whoever has a sword in hand becomes a king. In other words, whoever has command over the people can rule. Similarly, the Sadhak who is equipped with all techniques of

sadhana can have command over the mind, sensory organs and body. Whoever does tapa – penance, and daan - charity enters swarg - the portals of heaven after death. Daan is a very unique way of getting away from the worldly matters and attachments. Giving away whatever you possess gives you an inner strength that deepens your sadhana. The giver is always stronger than the receiver.

She further says that one should go on the sahaj way of sadhana and follow the Guru Vachan - the directions given by the Guru. Then he/she could attain the supreme state of consciousness. Sahaj is a neutral and tranquil state of the omnipotent Self.

She advises each person to be responsible for the fruits of his/her own karma i.e. actions. Good deeds and sins are the fruits of his/her own actions.

ग्वरय मोल तय ग्वरय मॉज़्य,
ग्वरय दिवान नेत्रन गाश।
3.9 येम्य छॉरिस मॉरिस वस्त्र लॉगी,
छुय पुण्यस भागी पापस नाश।

"Guru is father and Guru is mother, Guru has given vision to the eyes. He may be

wearing simple and undecorated outfits, but only he is the partner in good karma – merits and removes sins."

Lalleshwari redefines the importance of the Guru. She says Guru is the Mother and Guru alone is the father. In spiritual sadhana, worldly relations do not play any role. The Guru gives us proper vision to see spiritual aspects of our life. A proper and undiverted vision is always necessary to travel on any path. The Guru gives correct direction to proceed further on the spiritual path. The Guru becomes the life and acts like mother and father. He takes care of the upbringing of the disciple. The outer apperance of the Guru may be very simple. The Siddha never throws any tantrums nor shows off his spiritual status. Lal says, the Guru may be wearing simple and undecorated outfits; looking innocent and gullible, but it is not the truth. The Guru is supreme authority for the disciple. The Guru is the only partner of good karmas. He shares his merits with us and also removes sins and unwanted aspects from our personality.

द्यन छ्यज़ि त रज़न आसे
भूतल गगनस कुन व्यकासे
3.10 च़ंदय राह ग्रोस मावसे
शिव पूजुन गाह च़्यत आत्मसे।।

"When the day fades then the night dawns, the earth seems to become one with the sky . On Amavasya , the Rahu and the moon gulps the Sun, with devotion towards Shiva, our Chitta can see the Atman."

Lalleshwari is talking about how ignorance grasps the intellect. She says, when the Sun sets and its last rays disappear, darkness starts spreading. During night, the darkness becomes so prominent that, we can not differentiate between the Earth and sky. Actually both are totally apart but due to our inability to see in darkness, we feel that both are one. Similarly, during Amavasya, solar eclipse happens. On this no moon day we can see that, the moon in the form of Rahu gulps the Sun and Eclipse takes place. On no moon day, the moon is not visible in the sky. Still it comes in between the Sun and the Earth and covers the Sun.

Here Lalleshwari indicates that, the things which are actually not existing, can create an imaginary scene. These are false, but the mind accepts them as truth. For few hours during the Solar Eclipse, it is felt that the Sun is not there. This is a sign of the fact that when the mind is engrossed in Avidya or ignorance, it can not see the truth. Lal further advises to the sincere seekers that, if you want to know the Atma or the Self , do the Shiva poojan with the help of Chitta. Shiva tattva can be experienced only after dissolving the Chitta. This takes place at the eighth Chakra level. The Chitta dissolves and the Self shines in its glory

3.11

अथॅ मॅ बा त्रावुन खर बा,
लूकॅ हंज़ॅ क्वंग वॉर ख्ययिय।
तति कुस बा दारी थर बा,
यति नॅनिस करतल प्ययिय।।

"Don't allow your donkey to move freely. It may graze in someone else's fields of saffron. Who will pay for your donkey's mistakes? You only will be the target of the sword."

Lalleshwari again asks the seekers to control their minds. The mind is like a donkey. It will enter another's field and eat his crop. It means the mind will keep on thinking about others' matters. The mind also likes to read the commentaries of other seekers on spiritual aspects and get carried away. But who will get punished for that? None else other than the seeker. A restless mind and uncontrolled acts of the mind are big hurdles in spiritual practice. The seeker will have to pay heavily for having a disturbed and restless mind, she says. Nobody, not even the Guru can help in this condition.

3.12 दिव वटा दीवर वटा,
प्यठॅ ब्वनॅ छुय ईकवाठ।
पूज़ कस करख हूटॅ बटा,
कर मनस त पवनस संगाठ।।

"The god is made of stone and so is the temple. It is the same stone up and down. Tell me, O Brahmin, whom will you worship? Tie the mind with the Prana."

She further talks about the futile exercise of searching for God in temples. How murtipuja - worshiping idols - is not useful for a seeker. She says the idol and the temple, both are made up of stones. From top to bottom it is only stone, meaning it's devoid of all energy. Hey seeker! Whom are you going to worship? The temple and the idol inside it are non-living things, having no energy. To achieve spiritual growth, one should not indulge in idol worship and get tied down by rituals (karmkand). She advises the seeker to practice pranayama, and control the mind with it. Pranayama is the only tool to control the mind. Temples and the God within can be razed by external forces, but the inner calmness achieved through Sadhana can not be destroyed by anybody else.

3.13 कुश पोश तेल दीफ ज़ल ना गछे,
सद्भावॅ ग्वरॅ कथ युस मनि ह्यये।
शम्भूहस स्वरि न्यत्य् पननि यछे,
सोय दपिज़े सहज़ा क्रिय न ज़्ययेे।।

"Kusha, flowers, oil, dhoop, water are not required. With great devotion, keep the advice of the Guru in mind. Shambhu should be in your words and quest continuously. Then utter the Sahaj. Don't be action less."

Lalleshwari emphasizes on manas puja (praying with a tranquil mind) and says, oil, kusha (a kind of grass), flowers, water, dhoop (incense sticks) etc. are not required to pray to God. Just keep the Guru's words - the advice of the Guru in mind with great devotion. Shiva should be always in your mind and in your words. Keep on chanting the Sahaj; but don't be action less.

Here she explains that, the Sadhak should be continuously in sahaj Sadhana but should not quit his daily activities. When the Sadhak is with sahaj Sadhana, there won't be any attachment to the work or actions being done. Maharishi Patanjali refers to this state as savikalpa samadhi. The Annamaya Kosha

- body - and Pranamaya Kosha keep on working in a proactive manner. Interference and distracted aspects of the mind cease and the chitta, buddhi and ahankar become inactive. In the moments of deep joy, or when we are completely engrossed in an activity, the mind becomes very light and remains at ease. 'Sahaj' is a Sanskrit word that means natural or effortless. Regular practise of sahaj yoga can totally transform the quality of one's life, by culturing the system to maintain peace, energy and expanded awareness throughout life.

3.14

ग्यान-मारग छय हाकॅ-वॉर,
दिज़्यस शम-दमॅ क्रयि चॅन्य,
लामाचक्रॅ पोश प्रॉन्य क्रयि-दॉर,
ख्यनॅ ख्यनॅ म्वचि़य वॉरुय छेन्य।।

"The path of wisdom is like a garden of a vegetable - Haak. Give it a compound wall of Shama and Dama. Lama Chakra is the entrance of the garden. By eating continuously, the garden will become evergreen."

She further explains the importance of knowledge and wisdom. The path of wisdom is like a garden of Haak- a special vegetable which is eaten with rice. The garden can be

surrounded by a compound wall and hedges of Shama, Dama and Satkarma. The garden can thus be maintained and the “Haak” of wisdom inside remain intact with the help of the spiritual practices of the Shat Sampatti - shama, dama, titiksha, uparati, shraddha and samadhana.

The Shat Sampatti is one of the four pillars of the “Sadhana Chatustaya” in Dyaan Yoga. The other three are Vivek, Vairagya, and Mumukshutva.

1. Shama: It is the state of a tranquil mind, which balances the thought process by remaining in the present movement. It is quietude of the mind.
2. Dama: Controlling the actions of the five sense organs, mastery over the senses, self-control and also restraining the inputs from the external world.
3. Titiksha: The power of endurance in any condition and continuing the sadhana without getting distracted.
4. Uparati: Observing swadharma meaning, withdrawal of the mind

from worldly attachments and being dutiful.

5. Shraddha: Faith on sadhana and the Guru, beyond any doubt.
6. Samadhana: Contentment, the feeling of fullness, wanting nothing and patience.

She advises to make a compound wall of these shat sampatti for this “Haak” garden. Lama Chakra - Guru Chakra is the gate to this garden. The Guruchakra is located between the Ajna Chakra and Sahasraar. In spiritual practice, the journey from Ajna to Sahasraar is very difficult, but is the most important. The shat sampatti are the tools which open the Guru Chakra and which is a very important entry point. It is located on the route of the Brahma-nadi or Madhya-nadi. The upward journey - urdhvagati - on the spiritual path - is easy with the help of knowledge and wisdom. She advises the Sadhak that, continuous eating of the “Haak” will keep the garden green. Here she means that the Sadhak should always remain in knowledge and wisdom to proceed further through the Guru Chakra.

3.15 ग़ाफिलो हॅकॅ कदम तुल्,
वुनि छय सुल तॅ छ़ाण्डुन यार।
पर कर पैदा पवज़ि तुल,
वुनि छय सुल तॅ छ़ाण्डुन यार।।
दमन बस्ति दितो दम्,
तिथय यिथॅ दमन खार।
शस्तॅरस स्वन गछ़ी हॉसिल,
वुनि छय रुल तॅ छ़ाण्डुन यार।।

"Hey un-prepared one, move fast, it's still early in the morning. Let you find your friend. Create the wings to fly. It's early morning. Let you find your friend."

"The way a blacksmith uses the bellows to blow air forcefully into the fire, it transforms the iron into gold. It's still early morning. Let you find your friend."

Lalleshwari explains the importance of early morning sadhana and pranayama. She asked the Sadhak to maintain a certain speed on this path and not be lazy. She advises him/her to do sadhana early in the morning. As per spiritual practices, the best time for the sadhana is Brahma muhurta i.e. at 3.20 am. She says find your best friend. The best friend here is the Self (atman). She further

says grow wings to take a flight into the unknown. This means being a master in the spiritual practices helps to proceed on the path and the progress is in leaps and bounds. This is the right time to search for your friend - your Self. The journey from Guru Chakra to the Sahasraar is the time to find the Self.

Lalleshwari indicates to do pranayama on this path of yog sadhana. She says pranayama has a Midas-touch. It can change iron into gold. It means pranayama will help to remove inferior residual karma and the Sadhak will become pure; like gold. So, this is the time to search for the Self.

पवन पूरिथ युस अनि वगि,
तस ब्व ना स्पर्षि न ब्वछि तॅ त्रेर्शी।
3.16 ति यस करून अन्ति तगि,
सम्सारस सुय ज्य़यि नेछ।।

"The person who can control the Pavan - Prana - will never feel hunger and thirst. They who continue this pranayama till the end of life, will remain satisfied or contented their whole life."

Lalleshwari reiterated the importance of pranayama. She says, the Sadhak who

practices pranayama will be free of hunger and thirst. On continuing the practice all his life, a Sadhak will become very contented. Pranayama helps to keep the mind in check. So, with a tranquil and stable mind, spiritual sadhana becomes smooth. The mind has a general inclination to bring discontinuity in Sadhana by giving many excuses. This is a very slippery aspect and can divert attention of the Sadhak from Sadhana. So, a content mind means passing main hurdles. For this the Sadhak requires a lot of patience and tolerance.

च़ालुन छु वुज़मलॅ तॅ त्रटै,
च़ालुन छु मन्दिन्यन गटकार।
3.17 च़ालुन छु पान पनुन कड्डुन ग्रटै,
ह्यतॅ मालि सन्तूश वाती पानै।।

"Tolerance is like thunder and electric storm. Tolerance is like darkness at noon. Tolerance is like grinding yourself in a grinder. If you are content, you will get it."

She further explains to the Sadhak that showing leniency towards sadhana is not good. One should be tolerant. The Sadhak should be most critical of his/her own habits,

which are hurdles in sadhana. Tolerance is the core quality required for consistent Sadhana. Tolerance is like lightning and thunder. It is like electric fire rushing towards the Earth, meaning it is terrific in nature. Tolerance means accepting any hurdle which may bring darkness at noon. There are many hurdles like Ridhhi – Sidhhi and magical powers that grab a Sadhak. It is very likely that the Sadhak gets attached to these powers and use them to show off to enhance his/her status in the eyes of the public. This is called as darkness at noon. The Sun reaches at his ultimate stage and suddenly gets covered with clouds and darkness spreads. The magical powers hide original wisdom and starts playing gimmicks, so it needs to be avoided. Sadhana shall be done with very high degree of patience and continuously like grinding ourselves in grinding wheel. If the Sadhak doesn't grumble with such types of discomforts and remain happy, then only he/she will get the required goal. The Sadhak should keep patience and should not use magical powers.

3.18
शिशिरस वुथ कुस रटे,
कुस ब्वके रटे वाव।
युस पाँच़ इन्द्रिय च्यलिथ च़टे,
सुय रटे गटे रव।।

"Who can hold the icy water in winter? Who can hold air? He who can hold and hammer the five sensory organs, only can hold the rays of the Sun in the darkness."

Lalleshwari explains how important it is to calm down the sensory organs - ears, nose, tongue, skin and eyes - which continuously bombard the mind with external informations and thoughts, past, present and future. It is the memories of the past and daydreaming, that makes the mind restless. This oscillation of the mind between the past and the future is detrimental for sadhana. Hence, she says, controlling the five sensory organs is like holding icy water in winter and holding the wind in the palms. If a Sadhak is successful in controlling the organs, then he can even hold the Sun. That means the Sadhak becomes stable in sadhana and can have control over the Manipur Chakra, which is also called the second brain. Control over the Manipur Chakra will automatically have

positive impact on the two chakras below viz., Swadhishtan Chakra and Mooladhar Chakra. A stable Mooladhar Chakra indicates control over four aspects- food, sleep, fear and sex and a stable Swadhishtan Chakra gives a balanced ego.

नाभिस्थानस च़ित ज़लवॅञी,
3.19 ब्रह्मस्थानस शिशिरुन म्वख।
ब्रह्माण्डस छय नद वहवॅञी,
तवय तुरुन हुह हाह् गव तोत।।

"A fire at the navel - Nabhi is constantly ablaze. The Brahmasthan- top of head - is a mouth of icy water. A river flows in the Brahmanda – the space between Ajna Chakra and the Sahasraar, only then does a Huh - Hah become warm."

This is a pure explanation about the Prana movement and energy centers in the body. She says, there is a fire which is continuously ablaze at the navel. The seat of the Manipur Chakra is the navel region and it is governed by the Sun. It controls the fire element and helps in digestion. It is also called as the second brain. A tiny aperture right at the top of our head is called the Brahmarandhra. This region is of the Sahasrara and is also

known as Brahmasthan. A healthy body and a stable mind always maintain coolness in this region. She says this is the mouth of the icy area. The space between Ajna Chakra and the Sahasrara is called Brahmanda. This is the portion in brain, where the cerebral fluid is stored. She says a Nada – a huge river flows which is Sushumna naadi carrying pranic energy and it is the most important naadi in spiritual practice. The cerebral fluid is very important, and its temperature needs to be maintained to have tranquillity in mind and body. When we breathe in, the air travels from the nose to Ajna Chakra to the lungs. The prana movement is from the Manipur Chakra to the Ajna Chakra and controls the life force in the body. When we breathe in, it is Huh and when we breathe out, it is Hah. Continuous Huh - Hah gives the body energy at every moment. The Huh is cool and Hah is warm. When we inhale fresh air, it is cool but becomes warm when we exhale. Huh - the cool inhaled air goes through the Brahmanda - Ajna Chakra - and goes down into the body upto the Manipur Chakra and there it becomes warm and is exhaled out as Hah.

3.20 त्रेशि ब्वछि मो क्रेशिनावुनः
यान्य् छ़यथि ताञ संदारुन दिह।
फ्रठ च़ोन धारुन तॅ पारून,
कर व्वपकारुन स्वय छै क्रय।।

"Never remain hungry and thirsty to trouble the body. When it will be getting off, that time also take care of it neatly. Dislike your actions like keeping Vrat (fasting) and decorating yourself. Do some good to others, this is the real action for you."

Lalleshwari beautifully explains the "Dos and Don'ts" to Sadhaks. She advises them not to keep a fast like the Nirjala upvas – fasting without food and water. She further says the Sadhak must take care of his/her body till the end of life because, the body is the only instrument a Sadhak has for Self realization and liberation. Hence if the liberation comes towards the fag end of life, a Sadhak should be in a position to accept and relish it. Hence, she says that your spiritual practice is not going to pick up speed with fasting and decorating yourself. Instead doing seva, doing some good work for others will definitely take your sadhana to new heights. A Sadhak should always give something

good to the world and bring ignorant people on the path of knowledge.

3.21 ख्यनॅ ख्यनॅ करान कुन नो वातख,
न ख्यनॅ गछ़ख अहंकारी।
सोमुख ख्य मालि सोमुय आसख,
समि ख्यनॅ मुचरनै बरॅन्यन् तॉरी।।

"You will not get anything by continuously eating, but the person keeping a fast may become egoistic. Have just enough food to keep you alert. If you have a proper and adequate diet, then the doors will open".

Lalleshwari in her advice has emphasised on a balanced and limited diet for a Sadhak. For every person a palmful of sattvic, vegetarian food is sufficient. If a Sadhak eats more than is required or consumes very rich, oily and spicy food, it will lead him to Tamas - lethargy. Lethargy will make it very difficult for a Sadhak to practice his/her sadhana. She says continuous eating or even thinking about eating will not help a Sadhak reach his/her destination.

Some people keep a fast for a long period. But due to this, they become egoistic at a subtle level as they feel that they have conquered the

bodily needs. This is also not good, she says. Lalleshwari further elaborates that sufficient and appropriate food will keep you alert in sadhana and this will also help in opening the doors, meaning the chakras that are the gateways on this path. Food is an attribute of the Mooladhar Chakra. The Sadhak first needs to stabilize the Mooladhar Chakra and should come out of the attachments of food, sleep, fear and sex. So, to get established in sadhana, it is most necessary to balance the need for food.

ख्यथ गँडिथ श्यमि ना मानस्,
3.22 ब्रान्थ यिमौ त्रॉव तिमै गय खॅसिथ।
शास्त्र बूज़िथ छु यमॅ भय क्रूर-
सु ना पोच़ तॅ दनी लॅसिथ।।

"You cannot have mental peace if you always keep yourself busy eating and dressing. Whoever has left behind these false concepts can surely go upward. If you read the shastras, then the fear of Yama will be more. A flourished person is that, who avoids taking a loan."

Lalleshwari here again advises the seeker to remain simple and not get entangled in worldly matters. She says, if you are always

eating and decorating yourself, you will not be able to remain on the path. The mind is a very unstable part of our existence. When we get very attached to our body, we get diverted from sadhana. Whosoever pursues physical pleasures will never have peace of mind but whosoever has let go of such pleasures has been able to progress on the path. Their prana has moved in the upward direction. They have been able to cross and stabilize the upper chakras.

She further says, if you read many shastras (scriptures), you will fear death more. In the shastras, many rituals have been suggested for a human being to have a peaceful life and an even more peaceful death. If the Sadhak reads all these scriptures, he will not only lose time in reading and understanding them, he will also become worried about this life and the afterlife, if he is not able to fulfil the rituals. All this tends to happen if the mind becomes embroiled in too many rites and rituals. Here she emphasizes that, a person who doesn't prop himself with these rituals, flourishes on the spiritual path.

ह्यथ करिथ राज फेरिना,
3.23 दिथ कॅरिथ तृप्ति ना मन।।
लूभ व्यना ज़ीव मरिना,
ज़ीवन्त मरि तय सुय छुय ग्यान।।

"The mind can neither be content ruling a state as king nor after giving up the kingdom. A Jeeva cannot die without greed and attachment. Whosoever dies without all this, attains wisdom during his lifetime."

Here, more light is being shed on the attachments and detachments that need to be understood by a Sadhak. Lalleshwari gives a unique example of a King who cannot have mental peace when he handles his kingdom. All types of wealth and positions cannot make a person peaceful. In search of peace, if a king renounces his whole kingdom, he may still not be peaceful and content.

The mind has a habit of wandering in the past and future and not stay in the present moment. She further says, human beings cannot die without moha – entanglements and attachments. The attachments in life are as strong as iron chains. They bind the jeeva in worldly matters and never allow him to be free. So, if a person experiences

death of these aspects when he is alive, then he/ she is the wisest person. Shri Gorakshanaath said, "Die O Yogi Die! Sweet is this dying; Die this death that Gorakh embraced and awakened."

Here death means removing all the shat vikaras from the heart and becoming full of love. When the heart is full of love, only then does a Sadhak starts downloading knowledge and wisdom which leads to the spiritual awakening.

यॅमि् लूभ मन्मथ मद चूर मोरुन,
वतॅ नॉशि मॉरिथ ति लोगुन दास।
तॅमि सहज़ॅ ईश्वर गोरुन,
तॅमिय सोरुय व्यंदुन स्वास्।।

3.24 मारुख मारॅभूत काम-क्रूध-लूभ,
न तॅ कान बॅरिथ मारि नय पान्।
मनै ख्यन् दिख स्वव्यचारॅ शम,
विषय तिहुंद क्याह क्युथ दोर ज़ान्।।

"Kill thieves like lobha - greed, manmath, kaam - lust, and madh – ego, and make them your servants. Practising sahaj sadhana helps the mind to realize the Self and be in a tranquil state – shama. Then for such a Sadhak, all these are ashes."

Kaam, krodh – anger and lobha are dangerous. Kill and finish them. Otherwise they will target you. Put in all your efforts to bring the mind to the state of shama."

Lalleshwari advises the Sadhak to let go of lobha- greed, lust and ego. She says these are thieves and will steal the positive aspects earned during Sadhana. If the Sadhak gets stuck in these distortions, his progress will be stalled. Instead these distortions should be made servants. Only then is the sahaj sadhana to find God possible for the Sadhak. And then for the Sadhak, worldly matters are like ashes, of no value.

She further asks the Sadhak to kill krodh - anger - along with kaam and lobha. These are very powerful vikaras and if the Sadhak doesn't make any efforts to kill them, they will entangle the Sadhak and disturb his sadhana. The solution to this, she says, is bringing the mind to a tranquil shama state with good and pious thoughts. Shama is the state of tranquil mind achieved by balancing the thought process by remaining in the present moment. It is quietude of the mind. When the mind is in shama, the

subject of spiritual studies can be studied with continuity. When the mind is always in the present moment, it remains in peace and also becomes proactive. A proactive mind is a firm base for spiritual sadhana.

3.25
रंगस् मंज़ छुय ब्योन-ब्योन लबुन,
सोरुय चालख बरख स्वख्।
चख रॅश त वैर गालख,
अदॅ डेंशख शिव सुंद म्वख।।

"Different forms and faces exist in the colours and finding the Self is a very smart act. Simply throw away the hatred and anger in you, then see how the face of Shiva is so beautiful."

Lalleshwari says, in the colours of the world there are different faces and forms. The major differences in the world were raised mainly because of how different everyone looked. There are different types of people in the world and finding the Self - Shiva - is very difficult. This can be achieved by simply throwing out hatred, enmity and anger. When we have such emotions about others, we cannot see the person's true nature. These emotions create a veil between two people.

The Shiva Tattva is present in all. When we take out the negative emotions from our heart, the veil disappears and we can see the true face of the person which is Shiva himself. Here her advice is love all, see Shiva in all. Then you will know how beautiful Shiva is!

3.26

कन्द्यौ गेह तॅज़ि कन्द्यौ वनवास्,
व्यफोल मन ना रॅटिथ तॅ वास।
द्यन राथ गँज़रिथ पनुन श्वास,
युथुय छुख तॅ त्युथुय आस्।।

"Some people renounced their homes and went into the jungle, but if the mind is not under control and doesn't remain in present, all this is of no use. You just observe your own breathing, day and night, then you are best where you are."

Many people have a firm belief that if they go into a jungle after leaving all material things behind, they will become Sadhaks and will be able to do sadhana. Breaking this myth, Lalleshwari says, it is of no use going to the jungle. You can't renounce anything, until the mind is stabilized. If the mind is not in your control, there can be no progress on the spiritual path. The mind should always remain in the present moment. It always

oscillates between the past or future. You get more tired and exhausted because of the activities of the mind, than any physical work. So, bringing the mind again and again into the present moment is the prerequisite for sadhana. That can be done anywhere. For that, the Sadhak must do Pranayama and observe the breath always - day and night. He/she need not go anywhere to do sadhana. The best place to do sadhana is where you are at this moment.

3.27
कलन कालॅ ज़ॉल्य् योदवै च्य गोल,
व्यन्दिव गेह वा व्यन्दिव वनवास।
ज़ॉनिथ सर्वगथ प्रभु अमोल,
युथुय ज़ान्यख त्युथुय आस।

"When your wants and aspirations merge in time, home and jungle will be one and the same for you. Just understand that God is very precious and all over. You will find Him just the way you understand Him."

There are chances that there might be a spurt of material wants and spiritual aspirations during sadhana. So, she says, just drop your wants and aspirations with time. Time is a relative aspect of Shakti. Shiva is called as Mahakaal – the energy beyond Kaal - Time.

The whole world is relevant only in the time - space continuum. Time is also relevant only with respect to an object in space. The human mind has restrictions of time and space. When the wants and aspirations which continuously rise and fall in the mind are surrendered to time, the mind becomes free from the clutches of time. When we understand the futility of our wants and aspirations with respect to time, at that moment surrender takes place. Then, whether the Sadhak remains at home or in the jungle, just doesn't matter.

The mind- Manas is part of our existence – Manomaya kosha. It just comes along wherever we move or stay. It functions irrespective of the location – home or jungle. The mantra to make it stable is "Be in the present moment", home or jungle. Then the Sadhak will find the presence of Shiva everywhere.

Lalleshwari says that the Sadhak needs to keep in mind that God is very precious. The way the Sadhak understands him is the way he/she will experience him. The omnipotent and omnipresent Shiva tattva is very vast. A tranquil mind enhances the level of

spiritual attainment of the Sadhak and helps in understanding and realizing Shiva.

3.28
शिव छुय ज़ॉव्युल ज़ाल वाहरॉविथ
क्रँज़न मंज़ छुय तॅरिथ क्यथ्।
ज़िन्दॅ नै वुछॅहन अदॅ कति मॅरिथ,
पान मंज़ॅ पान् कड् व्यचॉरिथ क्यथ।।

"Shiva is spread all over like a fine net, you say, and you will find him there. If you cannot understand him in this lifetime, then how are you going to know him after death? Take out the you from yourself by proper thought process."

Lalleshwari says to the Sadhak that Shiva is present all over like a fine net. The Shiva Tattva, in the form of space, permeates all spheres of life. It is omnipresent. In this lifetime, try to understand and know Shiva. She sarcastically says, if you cannot attain Him in this life then are you going to attain him after death? To do any sadhana, the human existence requires a physical form, a body. Since you have been blessed with a physical form, why waste it on other inconsequential deeds. She further says, take out the you from yourself. You are the ego – Ahankar. Keep the ego – Ahankar -

away. Think deeply on this subject because with ego, you cannot progress in sadhana.

असे प्वन्दे ज़्वसे ज़ामे,
न्यर्थइ स्नान करि तीर्थ् न,
वहर्य् वहरस न्वनुय आसे,
निशि छुय त परज़ान्तन्।।
3.29 शिव छुय थलि थलि रोज़ान,
मो ज़ान ह्योन्द तॅ मुसलमान।
त्रुख अॅय छुख तॅ पान् पर्ज़नाव,
स्वय छै साहिबस सीत्य् ज़ानी ज़ान।।

"He laughs, sneezes, coughs and yawns. He takes a bath at a Theerth always. The whole year he is naked. He is close to you, just understand Him.

Shiva lives everywhere. Don't differentiate between a Hindu and a Musalmaan. If you are wise enough, then realize Him. This is the only way to know the Sahib- Lord Shiva."

Explaining the omnipresence of Shiva, Lalleshwari says, he is in your laughs, sneezes, coughs and yawns. He is present in all your actions including the most insignificant ones. When you go on a pilgrimage (teerth) and take a dip in the holy waters, he too takes the same dip with you. He remains

naked all year round. He is very close to you, just understand him. Shiva is called as 'Digambar'- the one who wears the four directions (the root 'Dik' means directions) as his clothes. He is thus not bound by space and always present in the ether. He is not even wearing clothes as the space is beyond confinement. Directions are with respect to any object; Shiva is omnipresent and not relatively bound to any object. She further advises not to differentiate between a Hindu and Musalman. Religion is a man-made concept. In the spiritual world, there are no such segregations. The seeker has no caste or religion. When a wise Sadhak realises the Self as the only one, then Shiva – the Sahib will always remain with the Sadhak. Understanding the Shiva Tattva is a journey that needs to be taken by the Sadhak on his/her own. The Guru can guide, but the Sadhak has to do his/her own sadhana. No external preps are useful in Sadhana

चॅ़ना बो ना ध्येय ना ध्यान्,
गौ पानै सर्व क्रिय मॅशिथ।
3.30 अन्यौ ड्यू ठुख केंछ् ना अनवय,
गयि सथ लयि पर पॅशिंथ।।

"Neither me nor you are there, there is no meditation and not even the object of meditation. All actions have been forgotten on their own. Blind people could not see anything, but the "Sat" got the "Laya" and dissolved."

Lalleshwari tries to give a glimpse of self-realization. She talks about the status of the Being when the supreme stage of sadhana is reached. The "Soul" is omnipresent in the universe and a part of it is present in each one as the "Self". When the Sadhak reaches the ultimate stage of sadhana, no difference remains between the Sadhak and everything else. There is no me and you. Everything becomes that one universal Self. The Self is hidden by three aspects - veil, distress and impurities. These three keep the Self distanced from the universal Soul. It keeps the Self mired in the false concept that it is different from the rest of the world. The external differences - body, mind, intellect and other features - give us the experience that our existence is different from that of others. But at the supreme level all is one. The omnipresent Shiva Tattva which is existing in all, becomes prominent. When

all the impurities, distress and illusions are dissolved, the veil automatically drops and the Sadhak experiences only the true Shiva Tattva in all beings. He/She belongs to everyone. There is nothing to achieve so all his/her actions are duties for the welfare of others. There is nothing that the Sadhak does for himself/herself.

But all this can only be understood by a Siddha Sadhak, who has experienced the real truth. A blind person – one who has not yet got the insight into sadhana, cannot see and experience this ecstasy. On this spiritual journey there comes a stage where everything merges into Laya – everything dissolves. One who has reached this stage and let everything merge, can experience Laya. The ultimate truth can only be realised when individual energy completely merges with the universal energy. "Laya" is "Sat" which is permanent, imperishable and an ever-continuing flow of energy in the universe.

3.31

हहॅ निशि हाह् द्राव शाह क्या गबॅय,
हहस तॅ हहस शाह चुॅय जान।
रूह निशि मोर द्राव क्याह वुछुय,
क्याह रूद बॉकी क्याह गव फान।।

"Hah" हाह्, comes out from "Hh"- हह्, this is what breath is. "Hahas"- हाहस and "Hahas" हाहस् l is your breath, you understand. When the "Atman" leaves the body, what can you see? What remains and what has perished?"

Lalleshwari explains how the breath is important for a Sadhak. The breath is an instrument to control the mind. When we breathe out, the sound is Hh – हह. The sound of the incoming breath is Hah - हाह्. So, she says, Hah is possible when Hh is gone. When we release the old breath, only then is the new breath possible. If you hold onto the past, you cannot remain in the present moment. When you leave the past, only then is the present moment possible. So, her advice is, always remain in the present moment by leaving the past with every breath, moment by moment. When the last breath is out and the Atma leaves the body, there is nothing left to be seen. Everything finishes with the last breath. After death are you able to understand what is gone and what remains? No! all human activities are possible till we're breathing. After death, the body has no meaning and cannot do anything. So, breathing is a very necessary and important thing.

त्यम्बुॅर प्यस कव नो च़ॉजिन,
मस-रस कवॅ कहॅनॉज़िन गव,
3.32 शान्त्यन हँज़ क्रय तोलॅ म्वलॅ वॉज़िन,
अँद्र्यु गाह् यलि न्यबर प्योस।।

"A spark was evolved but he could not hold it. The nectar could not enter the Nadi. He exposed the spiritual actions and the inner light came out."

Lalleshwari indicates the signs of the downfall of a Sadhak. During his/her practices, the Sadhak encounters many Riddhi - Sidhhi – spiritual powers. He should hold them and keep them with him only. When he/she cannot hold them, he/she starts using them, mesmerizing the common people. Then the nectar of wisdom cannot flow in the nadis of such Sadhaks, meaning they cannot realize true wisdom. Spiritual powers are secrets, which once exposed to the outer world diminish in prowess and also deplete the inner strength of the Sadhak. She says, when the Sadhak exposes the spiritual powers, the inner lights also get exposed and vanishes.

स्वयि कुल नो द्वदॅ सूति सॅगिजे,
सर्पिणि ठुलन दिज़ि नो फाह्।
स्यकि शाठस फल नो वॅविज़े,
3.33 रावॅरिज़ि नॅ कोम-याज़्यन् तील,
मूढ़स ज्ञानॅच कथ नो वॅनिज़े,
खरस गोर दिनॅ राविय् दोह,
युस युथ करिय सु त्युथ स्वरे,
क्रेरे कॅरिज़ि न पनुन पान।।

"Never nurture the nettle grass with milk, nor hatch the eggs of a snake. Don't try to sow seeds on sand dunes and don't waste oil to bake rice bran cakes.

Don't share spiritual knowledge with fools. It is a total waste to feed jaggery to a donkey. A person will receive the way his actions have been. Never allow yourself to be stuck in a ditch."

Lalleshwari gives simple examples from day- to- day living to explain how to preserve the Sadhana, how not to waste energy and how to behave. She says, don't irrigate nettle grass with milk, meaning don't waste your time trying to inculcate good thoughts in wild people.

Never hatch the eggs of a snake, meaning don't encourage bad people by offering them

any support. Seeds should not be sown on sand and donkeys should not be fed jaggery.

Here she says just look at your actions. Is the work you are doing in transforming others of any use? The efforts are certainly not appreciated by wild and foolish people, so such efforts are in vain. Don't waste your energy on such ignorant people. Once you understand that the person is ignorant and not qualified to receive any knowledge or walk on the spiritual path, there is no point pushing yourself to bring about a change in his/her life. You will end up becoming frustrated.

ऑरस नेरि न मोदुर शीरै,
न्यर्वीर्यस नेरि न शूरा नाव।
मूर्खस पृणुन छुय हॅस्तिस कशुन,
यसो मालि दान्दस ब्यहा चाव।।
3.34 बबरि लंगस मुषॅक नो मरे,
हूनि बस्ति कोफूर नेरि न जाँह।
मनॅ योद ग्वारॅहन फेरिय ज़ेरे,
न तू शालॅटु गे नेरिय क्याह।।

"Fruits like sour plums never taste sweet. Without valor, a person cannot be a warrior. Asking something to a fool is like scratching the back of an elephant,

a bullock trapped in laziness and a sloth never stands up to work".

"Fragrance from a basil branch can never get exhausted. A dog's skin never smells of camphor. Keep repeating the Guru vachan in your mind, otherwise there is no fun in crying like a wolf."

Lalleshwari says that there are certain qualities that need to exist in a person, to become a seeker. She said sweetness is not expected from the sour fruits like aalu bukhara – sour plum. A timid person cannot become a warrior. Asking a foolish person anything or giving knowledge to a foolish one is like scratching the back of an elephant. This means the foolish person is so thick-skinned that knowledge will not reach his mind. A bullock cannot work when he becomes lethargic. By giving such examples, she advises the Sadhak to let go off laziness, fear, foolishness and bitterness. Only then will a Sadhak be able to progress on the spiritual path.

She further referred some more qualities. She says that the stem of a basil plant does not leave the fragrance of the plant. A dog

cannot smell like camphor. She indicated that there are some people who are born good and remain good. Some people are evil by nature. However hard they try, they cannot become good at heart.

The directions and advice given by the Guru should be kept in mind and followed. The Sadhak should be regular in sadhana. The sadhana should be done quietly. The ways of the practice and its techniques should not be discussed in public. She said one should not shout like a wolf. Some people love to show off their sadhana. Spiritual window shopping is another thing which should be avoided.

कुस मरि तय कसू मारन,
मरि कुस तय मारन् कस्।
युस हर-हर त्रॉविथ घर-घर करे,
3.35 अदॅ सु मरि तॅय मारन् तस्
ग्वर शब्दस युस यछ़-पछ़ बरे,
ग्यानॅ वगि रटि च्यतॅ त्वर्गस्।
यन्द्रयै शोम्रिथ आनन्द करे,
अदॅ कुस मरि तयॅ मारन कस।।

"Who dies and whom to kill? Who is already killed, how will he die? Who has left reciting the Har – Har name, will have the death breaths. Such a person will die and will be killed also."

"Keep faith and quest in the words of the Guru. Hold the Chitta with the reins of wisdom. Controlling the sensory organs is a blissful state. Such a person never dies, nor is killed by anybody."

Lalleshwari talks about death and dying. Who dies and to whom death occurs, she wonders! Those who remain engrossed in worldly matters die in physical form. They are not aware about the life beyond the physical form i.e. the other sheaths of existence like Vijnanamaya and Anandmaya Kosha. They feel and live in the concept that, whatever can be seen, is the real world. They do not remain on the spiritual path. They don't chant the name of Shiva. They die and to them, death occurs only at the physical level. The desires and wants that accumulated at mental level never die, they carry on to next birth.

But the Sadhak who gives due regard to the advice and directions of the Guru, controls the Chitta with the help of knowledge and wisdom, can only put an end to his/her desires. The Sadhak who is able to channelize the energy received from the six Jnanendriyas (Sense organs), will receive internal and

external bliss. Death for such a Sadhak is just a short pause in his/her spiritual journey. Such a Sadhak will carry the impression of the sadhana of the present life to his next one and continue a blissful journey, inspite of the deaths and births he/she encounters.

कवॅ छुख दिवान अनिने बछ़ॅ।
त्रुख अय छुख तॅ अन्द्रयॅ अछ़ॅ।
3.36 शिव छुय अत्य् तय कुन मो गछ़,
सहज़ कथि म्यानि करतो पछ़।

"For how long will you search all over like a blind person? The wise look inside. Shiva is inside and you need not go anywhere, pay attention to my saying- words of Sahaj."

Here again Lalleshwari advises the seeker not to search for Shiva outside. She said the seeker should not roam around groping for Shiva, like a blind person. Doing karmkand only and ignoring meditation will not help a Sadhak to reach the destination. It is like a blind person looking for a thing that he has no knowledge of. Such a sadhana is merely a waste of time. She says, Shiva is within everyone. All is that, the Sadhak needs to unveil this truth. Sahaj Samadhi Yog is the simplest way to get to that truth. She urges

the Sadhak to give importance to what she says about Sahaj.

3.37 अकुय ओंकार युस नाभि दरे,
कुम्भॅइ ब्रह्माण्डस सुम गरे।
अख सुय मन्थॅर च्यतस करे,
तस सास मन्थॅर क्या करे।।

"One Omkar which starts from the navel reaches the Brahmand through the kumbhak. This is the only mantra for the Chitta. Other thousands of mantras are of no use."

Importance has been given to the Omkar recitation and to Pranayama again and again by Lalleshwari when She advised to Sadhaks. She said the Omkar generates at Navel – Manipur Chakra and travels to Brahmarandhra through Kumbhak.

"Om" is a combination of the alphabets अ+ऊ+म *(Aa+U+Ma). T*he Omkar starts at the navel region- Manipur chakra with अ, then it travels up to the heart region Anahata – chakra – ऊ, further it goes to the head region – Vishuddhi, Ajna and Sahasraar Chakra with म. To recite Omkar, it needs to take long and deep breath in, then hold it. Holding is called Kumbhak. As the breath

is held, start saying the Omkar. One can feel the vibrations at Manipur chakra in the start, then in Anahata Chakra and in the last at all three chakras- Vishuddhi, Ajna and Sahasraar as म. The म resonates in the head region and ceases there.

Omkar or Pranav is the most powerful mantra to bring the Chitta in stable state. Lalleshwari said, when this is the powerful mantra that can do miracles, the other thousands of mantras are not required at all.

Renowned saint poet of Kashmir – Shri Swami Govind Kaul has referred to this stage in one of his bhajans:

"Satchit aanand Govind go, pran cchi karan Soham soo"

When the prana catches the rhythm of Soham, Govind enters into Satchit anand – eternal bliss.

3.38

मूढ़ जॉनिथ पॅशिथ ति कोर,
कोल श्रुतवोन जड़ रीफ आस्।
युस यि दपी तस ती बोल,
योहय तत्व-व्यदिस छु अभ्यास।।

"Act like a fool even though you know everything. Become blind even if you can

see all. If somebody says something, tell the same thing to him again, this is the training for the Tatwa- vidya which is the practice for a person longing for spiritual knowledge."

Here are some tips Lalleshwari is giving to the seeker. She says, act like an ignorant person in front of people even though you know many things. Be a blind person and over look what is happening. She is specific in this advice. When a Sadhak attains knowledge and wisdom, it is a natural tendency of the person to share it or discuss it with others. But most of the time, the people in front may not have attended the level of understanding of knowledge. While discussing with such people, there may be some differences of opinion and that may lead to unrest in the mind of a Sadhak. Unless and until anybody becomes stable in Sadhana, there are chances of getting diverted from the Sadhana path. Similarly, she says, don't see anything, act like a blind person. The world is full of colours and events. Mind has a tendency to get drifted away with what is being seen and starts thinking on that. This again causes restlessness which is not good for Sadhana.

So, she advises to overlook the colours and events as a blind person. She further says, if somebody has decided to debate with you, then just say "yes" to the other person. You need not agree or disagree with other's opinion, but to put a full stop to the debate, just repeat the same thing that the other person says. This will ensure that there is no conflict created in the mind.

All these are part of training to the Sadhak, when he/she is doing the Sadhana.

Bhagwan Mahavir Jain always used to say this. When a person tried to disapprove his Updesh – he said, "Yes, this is also possible". When you want to have peace of mind, then it is always better to avoid futile discussions.

पर तॉय पान यॅमि् सोम मोन्,
3.39 यॅमि ह्यू मोन द्यन क्यो राथ्।
यमिसॅइ अद्वय मन सॉंपुन्,
तमी ड्यूँठुय सुर-गुरुनाथ।।

"Who has found equanimity in the self and others, who finds day and night as same, such a person can have unanimity – (advaya) in mind and can see the Sadguru."

Lalleshwari tells about equanimity and Shiva. The Sadhak needs to establish equanimity in himself with others. The Shiva Tattva is same in all. The Sadhak should not discriminate others with their looks and professions. Further he/ she should not find any difference in day and night. Here day and night are the ups and downs in life. The Sadhak should remain unmoved in any good and bad times in his life. Then only the Sadhak can have a tranquil mind without duality. With such status of the being, the Sadhak can see the Sadguru i.e Shiva.

3.40

शिव शिव करान् हम्सॅ गथ स्वरिथ्,
रुज़िथ व्यवहॉर्थ द्यन् क्यो राथ।
लगि रुस्त अद्वय युस मन कॅरिथ,
तॅसि् न्यथ् प्रसन सुरगुरुनाथ।।

"Hamsa is reciting Shiv – Shiv of our own, though you can remain engaged in day to day affairs day and night. Who makes the mind fresh and non-dual, gets the blessings from Sadgurunath."

Our incoming and outgoing breath is a continuous recitation of "Hamsa" japa-laya. Incoming breath is "Ham" and outgoing breath "Sa". Lalleshwari says to the Sadhak,

keep Shiva in mind always like you do Hamsa japa while breathing. Even though you are busy in day to day work, don't forget Shiva. Here the internal-japa is indicated, in which the Sadhak continues his Sadhana while doing other work also. Even doing any work with hundred percent attention is the highest state of Sadhana, which can lead to Sabeej samadhi. She further says, keep the mind happy, free and non-dual. When the mind is in Non-dual state, the Sadhana progresses fast. Such Sadhak with the non-dual and happy mind is very dear to the Sadguru and the Sadgurunath always blesses such Sadhaks.

शिव गुर तॉय केशव पलनस्,
ब्रह्मा पायरेन व्वलॅस्यस्।
युगी यूगॅ कलि परज़ान्यस्,
3.41 कुस दीव अश्ववार प्यठ चड्यस्।।
अनाहत ख-स्वरूफ शुन्यालय
यस नाव न वरॅण न गुथ्र न रूफ़।
अहं व्यमर्श नाद-बिन्दुय यस वोन,
सुइ दीव अष्ववार प्यठ चड्यस्।।

Shiva is a horse, Keshav is whip and Brahma increases the beauty of saddles. A yogi, with the help of Yog vidya can understand, which deity can ride the Horse."

"Anahata is "Kh-Swaroop"- a void space and abode of Shoonya, which has no Varna – cast, Gotra – name of family and Roopa-form. It is indicated in self-realisation, this is the "Naad- Bindu" and he is the God who can ride the horse."

Lalleshwari puts a riddle and also answers it. She says, Shiva is a Horse, Vishnu is a whip, Brahma is saddle and who can ride such a horse? Horse is an animal which is considered as the most powerful and fast in movement. The Shiva-Tattva is the most powerful omnipotent energy. For a human existence, the Shiva energy can be regulated with the Vishnu- Tattva. Vishnu is the deity who takes care of our bodily energies. Brahma is the saddle - meaning, He is the creator or a means to ride on the energy. He helps us to take birth. Now who can ride this horse? Riding the horse means getting along with the Shiva-Tattva. It's very critical and difficult.

She unfolds the puzzle and says, Anahata is Kh- Swaroop. Anahata- Pranav- Omkar is Kh-Swaroop meaning, it is the Aakash – Ether (space) Tattva, it has no cast, no family

name and no form. It is omnipresent without any material aspects attached to it and present in the Shoonyalaya. Shoonyalaya is the space of the Eighth and Ninth Chakra above the head of a human being. In the self-realisation process, the Omkar is called as Naad- Bindu. Naad Bindu movement eradicates the Prarabdha karma and takes the Yogin to Turiya- awastha and then to Unmani – awastha. Lalleshwari says, the Pranav – Naad can only ride on the horse - Shiva. The Sadhak can only attain Shiva Tattva, by doing Pranav Upasana. Pranav naad is a rhythm of the universal energy which is in a dynamic state consisting of creation, sustenance and dissolvement. The Energy is Shiva.

3.42

ज़ननि ज़ायास रॅत्य् तयॅ कॅतिय,
करिथ व्वदरस बहु कलीष।
फीरिथ द्वार बज़नि वॉत्य् तॅतिय,
शिव छुय क्रुठ तॅय चेन व्वपदीष।।

"You have come healthy from the womb of the mother but gave pains to her womb. Again, and again you are coming back waiting for this door. Shiva is difficult, this is the advice for you."

Lalleshwari says, you are born in a healthy state from your mother but had given a lot of pain to her womb. The labour pains are supposed to be the worst pain, a human being can handle. After getting a birth also, you have not improved your spiritual status and are coming again to take birth; Residing in the mother's womb for 9 months and waiting for the door (OS) to open again and again.

Jagadguru Shankaracharya had said in Bhaja Govindam,

पुनरपि जननं पुनरपि मरणं
पुनरपि जननीजठरे शयनम्।
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे।।२१।।

Born again, dead again, again to stay in the mother's womb! - It is indeed hard to cross this boundless ocean of samsara. Oh, Murari! Just have mercy on me. It's an unending cycle of birth and death. Due to attachments and entanglements, it has become very difficult to cross the ocean of Maya, oh God! just have compassion on my status.

In spiritual practice, opening of the Brahmrandhra is considered a threshold.

When this opens, the seeker starts further journey to higher Chakras to be in wisdom and bliss. Lalleshwari says, every time the Sadhak waits to open this door, which takes him/her to the Shiva Tattva. Getting rid of the cycle of birth and death, one needs to attain the Shiva Tattva, but it's very difficult. The true spiritual sadhana is very tough as it demands to leave every material aspect and to become empty.

अभ्यॉसी सव्यकॉस्य् लय व्यथु,
गगनस सगुन म्यूल समिच्रटा।
शून्य् गोल अनामय म्वॅतु,
योहै व्वपदीश छुय बटा।।

3.43 वाख मानस क्वल अक्वल ना अते,
छ्वपि मुद्रि अति ना प्रवीश।
रोज़ान शिव शकॅथ ना अते,
म्वति यै कुँह् त सुय व्वपदीश।।

"With Abhyasa – Sadhana, the world that is present all over will dissolve. The Sagun – aspects having Form, will be merged in Space. The Shoonya also dissolves and remains only in the Anamaya - the Shiva. This is the advice for you – hey Batta – Brahman!

"Here is no mind, no words, no intellect and no Kul- Akul. Silence and Mudra have no

entry here. Even Shiva and Shakti also do not live here. Apart from this, is the Wisdom, oh Seeker, this is the advice for you."

Lalleshwari unveils the highest secret in a very straight forward manner and explains how the real Sadhana shall be done. She says, with deeper Sadhana, the material world around you will dissolve. The Sagun- means the aspects/things that have forms, will also be merged in to Space – ether. Shoonya Tattva will also be vanished and only Shiva will remain. Hey Batta- Brahman, this is the advice for you.

The space doesn't carry any Kul or Akul. 'Akul' & 'Kul are the Agamic terms that have been used to denote Shiv and Shakti. 'Akul' is Shiva who is synonymous with the supreme consciousness. 'Kul' is the Shakti that creates the universe.

These two terms have come to non-dual Shaivism from Kaulachar that was practiced at many places in India. In "Paratrimshika", Acharya Shri Abhinav gupta has extensively dealt with the terms of 'Akul' indicating the omnipresent Shiva as a consciousness supreme and the Kul as the Shakti of that

consciousness, which is continuously creating worlds. In Naath-Sampradaay, it is called as Prati- Prasava, the energy which gives birth from herself only.

At the Mahashoonya awastha, there is nothing- no mind, no words, no intellect and no Kul- Akul. This stage is beyond silence and mudra. Silence is also a relative term. When sound exists, we can observe silence. In this Mahashoonya state, no sound - hence no silence even. Mudra is a technique to channelize the energy flow, which also happens with respect to any obstacle or through a particular channel. Mahashoonya has no such Mudra or silence, as the energy is not moving. It is "Nishchal"- nothing is happening over there, as there is no time which supports any event or happening. There is nothing to experience with reference to other aspects – gross or subtle. The static and dynamic form of the Shiva tattva- Kul and Akul also do not exist there. Oh seeker! you have to be there only without anything and this is Wisdom. This has to be realised by the Sadhak and this is the only Advice.

3.44 तुॅरि सलिल खोतॅ तॉय तूरे,
ह्यॅम्य त्रि गै ब्यन-अब्यन् व्यॅमर्षा।
चे़तन्य रव् भाति सब समे,
शिवसय च़राच़र ज़ग पशा।

"When water comes in contact with the cold, it becomes ice. If you put attention, you will find that there is no differentiation in the three forms of water. When Super conscious energy shines in the form of the Sun, then all the three become one. The "Charachar"- living and non-living world will look like, it is filled with Shiva."

Here Lalleshwari explains how the Shiva Tattva is filled in all elements of the Universe. The world is made up of five elements- earth, water, air, fire and ether. Water is present in three types of states - ice, as solid means earth state, water as fluid state and vapor as air or gaseous state. All the three get changed with the fire – energy of the Sun and it happens in the space element i.e ether. So, she says, there is no difference in the three states of water, they are one in principle. When Chaitanya – Ravi - the ultimate wisdom shines in the Sadhak, then the entire universe appears of Shiva Tattva. Shiva Tattva is omnipresent

Ether -space. Here, Charachar indicates the Char – living and moving and Achar – non-moving elements of the world. Char is also Shakti in dynamic form and Achar is Shivatattva in static form the five elements are full of Shiva-Tattva and the Sadhak should realize it.

3.45 अज़पा गायत्री हम्सॅ हम्सॅ ज़पिथ्,
अहम् त्रॉविथ सुय अदॅ रठ।
यॅम्य् त्रोव अहं सुय रूद पानय,
बो न ऑसुन छुय व्वपदीष।

"The Ajapa – Gayatri is reciting Hams-Hams, leave your ego and hold Her. Who has left the ego can only be established in the Self. This is the real advice."

Lalleshwari explains importance of the Ajapa Gayatri. To know the Shiva Tattva, it is very necessary to become aware about the continuous - Ajapa- recitation of Hamsa, which is going on in Human being" - Gayatri is the cosmic energy which energizes the Sadhak. Gayatri is absorbed in the form of Omkar. Ajapa अजपा means constant awareness of the Mantra or Shabda – Naam. जप Japa means chanting. अजापजप means there is no chanting by mind or mouth. It is

the process of continuous awareness of the mantra or Naam or Shabda in the conscious, sub conscious and super-conscious state. It remains in the background of our "Chitta" while we do work and other day to day activity अजपा Ajapa means no efforts about the mantra or naam. Japa जपा means continuous chanting of the Shabda or Mantra. Gayatri Shakti is also called as Ajapa

Lallashwani said, Hamsa – Hamsa हम्स हम्स is the Ajapa Gayatri which is also a Anahat Naad within the Self. It is being repeated at every moment when we are alive. It is so-related with the breathing. हंस 'Humsa 'is combination of Ham + Sa. Hum is the breathing out and "Sa" is breathing in. Life starts with "Sa" ends with "Hum". So, 'Hamsa 'is the 'Anahat naad"- an uninterrupted Ajapa-jap going on in all life, the Sadhak should become aware about this. So, she says, become aware of "Hamsa" by witnessing the "Ajapa" of "Hamsa", which is the Gayatri - omnipresent cosmic energy. In the spiritual sadhana, the Sadhak reaches to a state where he/she witnesses the Shakti within. The Sadhak remains alert all the time

with the Ajapa_ Gayatri. She says catch hold of this Ajapa Gayatri.

She further says, leave the Ego or "Aham". The Aham is generally associated with physical body, and works with mind, intellect and Chitta. She said leave this Aham and get established in the own self. The Self is the real "You". Once the Ajapa "Hamsa" becomes part of the consciousness at all levels, the seeker can proceed to the liberation – "Mukti" state, on the spiritual path very fast. This is the real advice.

संसारॅ नॉम्य् तॉव तॅचुय,
मूढ़न किच़ॅय तावॅनॅ आये।
3.46 ग्यान-मूद्रा छय यूगियन किचुॅय,
सु यूगॅ कलि किञ् परज़नॅ आये।।

"The world is like a hot plate and for the foolish people, the plate is heated. For the Yogins, Gyanmudra is there which can be identified with Yogkala."

Lalleshwari explains the real nature of the world. She said the world is like a hot plate, if you touch it, you will get hurt. For foolish and ignorant people, it is like red hot plate. One should know how to use the plate. The

hot plate is used to cook rotis – meals. A wise person will use the world to get his meals, meaning resources, without getting hurt. One should remain a bit away from the hot plate to avoid getting burnt. Foolish people will try to hold the plate – the material world and ultimately get hurt. A wise Yogin will just use the world to get the required resources to do Sadhana. Human body is very much necessary to do Sadhana. We all are living here and to attain Moksha or self-realization we need to have human body and with the human body the material world is an unavoidable gift. It is a package deal. The Yogin learns all tricks to handle this plate. Those tricks are called as Gyanmudras. Knowing how to use the world without getting attached and entangled, but still remain in love is called Gyanmudra. These are the Yogikala. Yogikala means art of Yoga - Art of Living.

In this world, how to recognize a Yogin? A Yogin is a child-like, happy and contented person. Gyanmudra is for the Yogin. The Yogin is always in the refuge of Wisdom. He/ She can be recognized from the Gyanmudra. Gyanmudra indicates the appearance and

presence of the Yogin full of wisdom. The Yogin will neither criticize nor talk sarcastically. He/she is a loving and straight forward person who accepts the world as it is, makes use of it and remains detached.

3.47
सहज़स शम तॅ दम नो गछे,
यछ़ि नो प्रावख मुक्ति-द्वार।
शलिलस लवण ज़न मीलिथ गछे,
तोति छुय दुर्लभ सहज़ व्यचार।।

"'Sham' and 'Dham' are not required for Sahaj, still by only imagination you cannot reach to the Muktidwar – door of enlightenment. As salt mixes with water, like that the Sahaj Vichar- Sahaj Sadhana is very hard to practice."

She explained about Sahaj Sadhana. Shat Sampatti like Sham, Dham etc., are not prerequisites for the Sahaj Sadhana. But only quest for enlightenment also cannot take the Sadhak to the door of liberation. Sahaj is a state to remain always in nothingness as a loving being. Every activity of such Sadhak is spontaneous, pro-active and effortless. There is no want and deed. A quest of enlightenment is also a want at the subtle level. The Chitta demands that which is

a quest for liberation. So, that is also not to be kept along by the Sadhak. Because it is again an act at a subtle level and Sahaj is an actionless state of the Being. Apparently, it feels very easy to be in Sahaj as nothing to do but, at the same time it is not so easy to attain Sahaj awastha –Sahaj state for the being. Salt gets mixed with water easily, but it's difficult to take it out. Many subtle wants and aspirations exist in the Being like salt mixes with water and cannot identify easily. If we want to take out the unseen Salt dissolved in water, we have to carry out difficult processes like evaporation, condensation etc. Like that, the Sahaj Thinking or Sahaj Sadhana also seems easy but it is very difficult to remain in Sahaj Vichar – thinking process of Sahaj. Sahaj vichar is the purest state of the Being and very precious too. It is also very delicate to be in Sahaj continuously.

लूभ मारुन सहज़ॅ व्यच़ारुन,
द्रोग ज़ानुन कल्पन् त्राव।
3.48 निशि छुय तॅय दूर मो गारुन,
शून्यस् शून्या मीलिथ् गौ।।

"Kill the Lobh and adopt Sahaj, leave your fantasy as its very costly. It is very near

to you, you need not go far away, then the Shoonya merges in to the Shoonya."

Lalleshwari says, kill the Lobh- attachment towards things and adopt the Sahaj yoga and meditation. While doing Sadhana, the Sadhak may get lost in fantasies. So, while making the Sadhak alert, she says leave all fantasies. The Shiva is very near to you and you need not roam here and there to find Shiva. When you will reach to the eighth Chakra – Shoonya, with the help of Sahaj Sadhana, you will be merged in the ninth chakra - Mahashoonya. Here she reiterates that, the Sahaj Sadhana is the way to meet Shiva.

Shri Raman Maharshi said, the Sahaja Samadhi is the final and most blessed state, the goal of all Yogis. In this state the individual has become completely merged in the Supreme Self. His identity which became lost in Nirvikalpa Samadhi has become enlarged and is now the Supreme Self knows itself as such. Trances are no longer necessary, a person can still carry on with ordinary day to day business, but he no longer identifies himself with the activities, but watches them like a dreamer watching a dream. There is no

more to do, and no more to be attained. This is the Supreme State of Absolute Bliss. It is the SELF and it can be realized by one and all by Self-enquiry.

3.49
शहनि हुन्द शिकार पॉज़ कव जाने,
हाँठ कव ज़ाने पोतरय दोद।
शमहॅच्य क्दॅर लॅश कति ज़ाने,
मॅछ्ि कति ज़ाने पोंपरॅच्य गथ।।

"A hawk will not perceive the prey of a lioness; a barren woman cannot understand labour-pains. A candle doesn't know the importance of a lamp, a fly cannot understand the roaming of a moth! "

Lalleshwari explains the difference in the lifestyle and the way individual's perceive due to the difference in their nature and capacities. She says, a hawk, which preys on small animals like squirrels, birds, lizards, fish etc. can't imagine preying on bigger animals like the lioness does. It doesn't have the capacity and ability to do so.

A barren woman can't understand labour pains as she has not delivered a child.

A small candle - shama - can't glow like a big lamp because of its limited capacity to produce light. A house fly is generally found on food. A moth gets attracted to a flame and many times gets burnt by the flame itself. But a fly never goes close to fire. That's the basic difference in nature.

Here, the comparison between the depth and magnanimity of a spiritual Sadhak and the meaningless life and requirements of a common person is given. A spiritual person has to kill big preys like ego, attachments, entanglements, lust, anger etc. A common person steeped in ignorance can only try to remove small and superficial flaws from his personality. He cannot understand the need for killing big prey.

Giving birth to a new spiritual personality is a very painful process like giving birth to a child. A barren woman cannot understand this pain because she has not delivered a child. The spiritual seeker goes through very painful times to get rid of material attachments and attain moksha. Attaining moksha is like being born again. An ordinary person cannot understand the pain of this rebirth.

A shama - candle has a small flame and gives limited light . It can not burn like a big Torch which removes the darkness of a large area. Likewise, a common man's life has limitations of giving and sharing and can not go beyond the comfort zones. They are timid and do not have the strength to face odd situations; whereas the life of a Sadhak should be like that of a Torch. He/she should be a Guide for many and be able to bring light in the lives of many people. The sadhak should be strong enough to withstand high winds and storms.

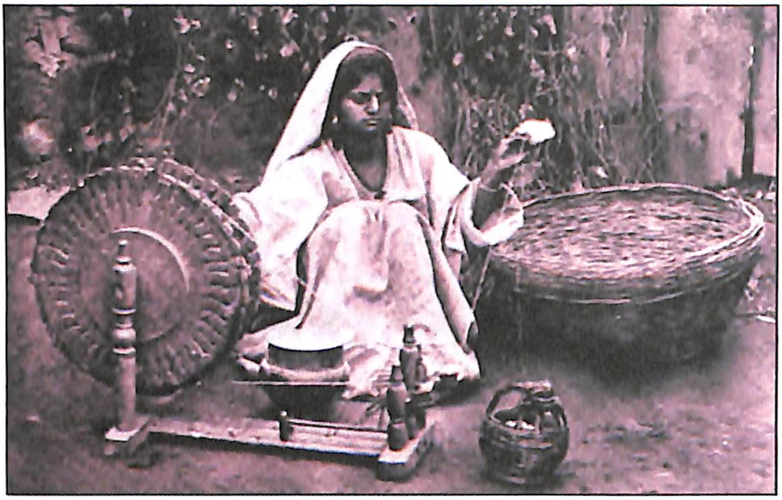
A moth gets attracted to the flame of a candle, embraces it and dies but a fly never goes near a flame. Here, she indicates the ability and

intention of a spiritual seeker to get attracted towards the flame of wisdom, embrace it and die there. It is dying of the old personality by merging into the flame of wisdom. It's not only forgetting the body, but the entire existence itself. Guru Gorakshnaath said, "Die, oh Yogi, die, most beautiful is this dying ……."

But a fly – an ordinary person, who never had an aptitude to know about the Self, cannot try to take a new birth. He cannot get attracted towards the flame of knowledge.

Lalleshwari advises the Sadhak to see the difference between common people and the spiritual seekers. A Sadhak should come out of his/her comfort zone and act in a big way on the spiritual path. The path can give life changing opportunities. It is not easy to walk on this path but definitely it will make them brave enough to tread through it.

CHAPTER-4



Kashmiri Panditiyani With Charakha - Yandir

Lokopdesh
Words of knowledge to common people
लोकोपदेश-सामान्य लोगों के लिए ज्ञान के शब्द

Lalleshwari was a spiritual guide and had an inner urge to help common people to be on the spiritual path. She wanted people to do Sadhana, not indulge in violence and not emphasize too much on ritualism in their lives. She tried to give examples from day to day life to convey spiritual aspects to common people. The people of Kashmir loved her and used to call her Lalded - Grandma Lal. Her Wakhs, which have been said to give sermon to the ordinary people who need to observe spiritual values in life, are explained in this chapter.

4.1

मिथ्या कपठ असथ त्रोवुम,
मनस कोरुम सुय व्वपदीष।
ज़नस अन्दर कीवल ज़ोनुम्
अनस ख्यनस कुस छुम द्वीष।।

"Leave lies, cheating and hypocrisy and advise the mind in this direction. When others are considered as your own, why keep hatred about the food they have cooked?"

Keep aside bad behaviour like cheating, lying, hypocrisy and evil acts, Lalleshwari advises. She says consider others as a part of your own existence. Don't keep any bias like not touching the food cooked by others. In olden days, the upper caste Hindus of Kashmir maintained a distance from the lower castes and Muslims. They would not eat food cooked by these people. She tells people not to keep such a distance as all are the creations of one God. Creating such distances will lead to hatred and create walls between people. Love and harmony will reduce and eventually be lost.

4.2

हा मनषि! क्याज़ि छुख वुठान स्यकि-लवर,
अमि रटि हा-मालि पकिय न नाव।
ल्यूखुय यि नारॉन्य कर्मनि ऋखि,
ति मालि ह्यकिय न फिरिथ कांह।।

"Hey human being! why are you tying ropes in the sand? This way your boat will not move ahead. Whatever has been written by Narayana - God - as karam rekha - fate - oh dear, cannot be changed by anybody."

Lalleshwari explains the law of karma here. She says, don't tie the boat in the sand with a rope. If you tie it in the sand, the boat will

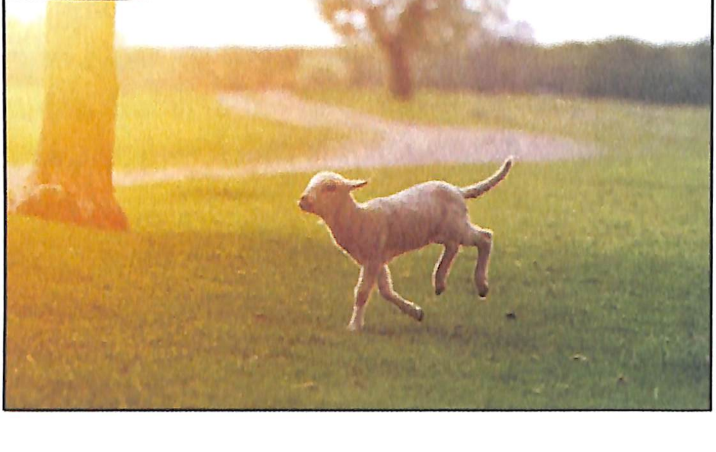
not move further because it is attached to the peg. We are bound to live our lives as an outcome of our own past karma. karma is like a line drawn by God – Narayana. Narayana is one of the names of Vishnu, the sustainer of the universe. So, the karma done by us are very well governed by God and nobody can change it. So, if you are tying the boat – as this act is written in your karma - then you cannot sail in the boat. Remaining attached to worldly matters will not help you cross the Bhavsagar- the ocean of emotions and feelings.

लज़ कासी शीत न्यवारिय,
तृन ज़ल करान आहार।
4.3 यि कॅमि् व्वपदीश कोरुय (हूत) बटा,
अच़ीतन वटस सच़ीतन ह्युन आहार।।

"It helps you to cover your body in the cold and hides your modesty. It eats grass and drinks water. Whose sermon is this oh Brahman! to sacrifice this living creature for an inanimate stone?"

Lalleshwari strongly advises against the sacrificial offering of goats and sheeps to the Gods. She says, woolen from a sheep helps you to keep warm and protect you from the

cold. The poor creature eats grass, drinks water and doesn't trouble you at all. You kill it in front of an idol made of stone whom you consider to be God. Who has advised you to indulge in such barbaric acts, hey Brahmin? Brahmins are supposed to be knowledgeable, vegetarians and kind at heart. In Kashmir, Brahmins started eating meat by sacrificing animals. She advises the common man to be non-violent and not sacrifice animals to please God. If the God principle exists in an idol made of stone, then by the same principle, does it not exist in a living animal as well? So how can sacrificing animals, who also have the same principle within, be correct? Such wrong notions of sacrificing animals for our well being lead to violence in the mind and eventually in society as well.



It diverts the attention of a person from Sadhana. Eating non-vegetarian food is not advisable for a human being. The human system is not fit to digest non-vegetarian food. Such food creates Tamas in the mind and depletes prana levels in the body. Higher prana is required to do spiritual practice. So, her advice here is to abstain from sacrificing and eating the meat of animals - innocent and simple beings. They are not hurting humans. On the contrary, they are useful to them in many ways till the end of their lives.

4.4

च़रमन च़टिथ दितिथ् पॅनि पानस्,
त्युथ क्या वव्योथ तॅ फलिही सोव।
मूढ़स व्वपदीश गर रिज़ि टुमटस्,
कनि दांदस गोर आपरिथ रोव।।

"You have troubled your body by piercing and knocking, but with these acts what are you going to gain? Which seed have you sown which could give fruits? Advising a fool is similar to that tiny bird, (which always stands on one leg and thinks that, if it puts its other foot down, the earth will be doomed!) Advising a fool is like feeding a bull with jaggery in a hope of fetching milk from him."

Here again Lalleshwari's advice to the common man is not to spend energy on advising an ignorant person and involving himself in acts to trouble the body. She says, it's very difficult and troublesome to pierce the body and put it through acts that stretch its endurance to the utmost. What does a Sadhak get by going through such fearsome acts? Many sadhus and seekers are involved in inhuman ways to trouble their bodies on the premise that, doing such things will grant them liberation. Such people pierce the body with needles, hooks, sleep on a bed of nails, stand on one foot for years, walk on a bed of embers etc. All these acts are of great ignorance because, the body plays a very limited role in spiritual practice but is the only tool we have, to attain self-realisation. So, such type of ignorant – Tamasik- ways of doing Sadhana will not fetch any results at all.

Giving knowledge to an ignorant person is a waste of time and energy. There is a tiny bird with a body weight of a few grams. It is always found standing on one foot. In Kashmir, there is a saying about this bird

which goes thus, "The bird thinks if it puts its other foot down, the Earth will not be in a position to take its body weight and will sink". This is the height of ignorance.

Lalleshwari says, the ignorant person is like this bird. His/her mind is full of such foolish ideas. So, it is futile to advise such people about the appropriate ways of living with knowledge. A wise person should refrain from wasting his/her time so. She further says, it's like feeding a bull with jaggery, with the hope that one day the bull will give milk! When we are aware of the intrinsic nature of a person, we should not harbour false hopes for miracles.

4.5

परुन पोलुम अपोरुय रोवुम,
केसर वनॅ वोलुम रॅंठिथ शाल।
परस प्रनुम तॅ पानस पोलुम,
अदॖ गोम मोलूम तॅ ज़ीनिम हाल।।

"What I read, I implemented. What I could not read I just lost. I have tied a lion like a jackal. I experimented first what I taught to others. Only then could I acquire knowledge and retain it."

Lalleshwari beautifully explains how knowledge should be brought into practice. Whatever knowledge she got by reading, she implemented in life. Whatever she could not read, she just let it go. Implementing knowledge in day to day life is the most difficult, yet important part and she was successful in doing so. It's like taming a lion and asking it to follow orders. The mind is like a wild animal. It keeps on darting here and there. When her mind became calm and started following knowledge in life, she started knowing herself and attained the stage of self-realization. In her simple ways, she tries to convey to common people, to not deviate from the basic knowledge gained or received from holy books. Following them can lead them to self-realization.

4.6

कुस बब तय क्वसॅ मॉज़ी,
कॅमी लॉज़ी बॉज़ीबठ।
कॉल्य् गछख काँह ना बाब काँह नो मॉज़ी,
ज़ॉनिथ कव लॉज़िथ बॉज़ीबठ।।

"Who is your father and mother? Who has tied the knot with you? When you depart from this world, neither your mother nor father

will be with you. Keep this in mind when you get entangled in attachments."

Lalleshwari explains the need for developing non-attachment in our nature. She said your father and mother are just instruments for your birth. We keep on getting attached to people, which become entanglements and are the roots of misery in life. She says when a person dies, no one can come along, however dear the person may be. Everybody goes alone. All the relations, attachments and entanglements will remain here, on this Earth. Such naked truths should be kept in mind.

Adi Shankaracharya says in his Bhaja Govindam

कस्त्वंकोऽहंकुत आयात:
कामे ज़ननी को मे तात:।
इति परिभावय सर्वम सारम
विश्वंत्यत्कवा स्वप्नविचारम्।।२३।।

Who are you? Who am I? From where do I come? Who is my mother, who is my father? Ponder thus, look at everything as essence-less and give up the world as an idle dream.

कॉली सथ क्वल गछन पातॉली,
अकॉली ज़ल मालॅ वर्षन प्यन।
4.7 मामस टॉक्य्‌ तय मसकिय प्यॉली,
ब्रह्मण तॅ च्रॉली इकवटॅ ख्यन।

"During the Kali - Kaliyuga, the time will come, when the seven Kulas - families - will go to the nether world - Pataal. Untimely rains will happen. People will like to enjoy meat and wine. Due to this, people will lose their category (status) and the Brahmin and Shoodra will sit together and enjoy themselves."

Lalleshwari indicates that Dharma is really going to be tested in the Kaliyuga. The Saptarishis are the hierarchy working under the guidance of the highest creative intelligence, the omnipotent Shiva-tattva or the Paramatma. The present group of the Saptarishis are Kashyapa, Atri, Vasistha, Vishwamitra, Gautama Maharishi, Jamadagni and Bharadvaja. They bring down to the Earth, the required knowledge and energies to strengthen the processes of transition i.e Pralaya from one yuga to another. They are naturally the most evolved souls in the creation and the guardians of the

divine laws. The divine wisdom is carried forward through their families – people who do sadhana and spread divine wisdom to all people.

She foresaw degradation of knowledge, wisdom and energies of wise families. The Saptarishis keep changing for every Yuga. As per Sanatan Shastras, there are four Yugas: Krita Yuga/Sat Yuga, Treta Yuga, Dvapara Yuga and Kali Yuga. We are at present in the Kali Yuga. Families of the seven rishis are called the Sapt-kula. They are responsible for conserving and spreading the ancient knowledge and wisdom to the spiritual seekers on the Earth. She says, these seven Kulas will lose their virtues and sink in ignorance. This will happen in Kaliyuga. Nature's cycle will change and untimely rains will happen on the Earth. This is Pralaya. Such rains will cause floods and disasters, which will take away the crops and livelihood of people. Moral values will go down and Sanatan – vedic - way of life will vanish. People will become materialistic and will lose the connect with the spiritual realms. Brahmins will forget knowledge and

start eating non-vegetarian food and drinking wine. They will forget their Swadharma and will mix with Shudras – people who shun knowledge. Any person born in other than a Brahmin kula can become a brahmin, if the person adopts acquiring and spreading knowledge as his profession. Caste is not based on birth, it is related to the karma of the person.

So, the Brahmin – (who has lost his knowledge and swadharma) and a Shudra will share food and wine together. This shows that the caste system will not be based on karma and the society will function without knowledge as its cornerstone.

4.8

अटनॅच सन दिथ थावन मटन,
लूभॅ ब्वछि बोलन् ज्ञॉनच्य कथ।
फॅटि् फॅटि् नेरन तिम कति वटन,
त्रुकय मालि छुख पूर कड पथ।।

"Somebody steals knowledge parts from holy scriptures and tries to spread it with their own interpretation of knowledge. They will try a lot but won't get anything. If you are wise enough, don't follow such a path."

Lalleshwari exposes the hollow and empty people who roam the spiritual world. Someone is very impressive expounding the ancient scriptures. Information from various holy books can be pieced together and taught to others by such person as his own. But such acts are foolish. Such gimmicks will neither enlighten him nor spiritually uplift him. This has become a trend these days. We find many religious leaders who do not have deep knowledge and spiritual Sadhana, just talk fluently based on the information gathered from various books. They present these things as of their own perception in front of ignorant people and start to create a fake aura. But this is just an eye wash; They don't get any spiritual progress due to such theft and they just keep on pretending of having spiritual depth. But Lalleshwari advises people to shun such fake gurus and their paths.

सोबूर छुय ज़्युर मरॅच़ तॅ नूनॅय,
ख्यनू छुइ ट्योठ तॅ ख्ययस कुस।
4.9 सोबुर छुय स्वनॅसुन्द दूरुय
म्वल छुय थोद तॅ ह्ययस कुस।।

"Patience is like cumin seeds, pepper and salt - bitter to taste. So, who will eat it? Patience is like a plate of gold. It's very costly, who will purchase it?"

Patience is the very first prerequisite in Sadhana. For acquiring knowledge and experiencing wisdom, one needs to have patience. Sadhana can't be done in a hurry. It requires a calm, stable and unmoved Chitta. So, such patience is very bitter like pepper or cumin seeds or salt. Only a pinch of these are added to food. So, having patience in life is a very difficult thing for a common man. The common man remains impatient all his life. Hence, he feels that, Sadhana is a difficult thing. But patience is very precious too like Gold. Unless and until you have patience, you can't travel on the spiritual path. And gold is very costly, who will purchase it? Very few!! Likewise, only the spiritually rich person can purchase the virtue - patience.

4.10

साह्यब छु बिहिथ पानय वानस,
सॉरिय मंगान केंछाह् दि।
रोट नो कॉसि हुन्द रॉछ्य नो वानस,
यि च्य गछिय ति पानय नि।।

"The Lord - God is sitting in his own shop and everyone asks Him to give them something. There is no restriction on asking for anything. Nobody is watching that shop. You can take away whatever you want."

Lalleshwari has beautifully explained the art of taking. She says God has opened a shop and everybody wants something or the other from the shop. The world is like God's shop. Human beings always want something or the other for themselves or their family or friends. It could be a better job, more money, peace, health - the list is endless. There are no restrictions from God. Anyone can ask for anything.

All demands and needs appear in the mind. This invisible activity takes place in the Manomaya Kosha. There is no watchman to see or check the demands arising in the mind. God's shop contains everything. You can take anything you want. You are the best judge to address your needs, wants and take away the things needed. Every person is required to determine what he/she wants. You can take peace of mind or unending troubles - it's all decided by what you take from his shop.

4.11

मूढ़ो क्रय छ्य न धारून तॅ पारुन,
मूढ़ो क्रय छ्य न रछिन्य् काय।
मूढ़ो क्रय छ्य न दीह संदारुन,
सहज़ व्यचारुन छुय व्वपदीश।।

"Hey foolish person! Kraya doesn't mean that one should dress up and apply make-up. Kraya doesn't mean continuously thinking about maintaining the body. Kraya is not related to only decorating the body. But Sahaj vichar is the only advice!"

Lalla explains how excessive care of the body is not required in spiritual practice. She says, Kraya - nitya karma – the karma which needs to be done regularly - doesn't mean dressing up, putting make up, decorating the body and thinking only about the wants and needs of the body. Kraya should be sahaj vichar. Sahaj thinking process is the most important thing. The person must come out of the clutches of the body – mind complex and adopt Sahaj sadhana.

कन्द्यो ! करख कन्दि कन्दे,
कन्द्यो ! करख कन्दि विलास्।
भूगय मीठि दितिथ् यथ कन्दे,
अथ कन्दि रोज़ि सूर न त सास।।
4.12 स्वमन गारुन मंज़ यथ कन्दे,
यथ कन्दि दपान स्वरूप नाव।।
लूभ मूह च़लिय शूब यियी कन्दे,
यॅथ्य् कन्दि तीज़ तय सोर प्रकाश।

"Hey human being (person with body)! You think about the body. You only think about adoring and decorating your body. You are busy enjoying this body but even the ashes of this body don't remain."

"This body is just a vehicle to help you find your own mind. That is why this body is called swaroop. When lobh (greed) and moha (attachment) leaves the body, it will have a graceful appearance. Such a body will have 'Tej'- luminosity and be as bright as the sunshine."

Time and again, Lalla emphasises on the impermanence of the body. Calling out to the human being, she says that you are continuously thinking about decorating and adorning your body which is not going

to remain forever. It will live through all the stages of life and finally die. However beautiful your body may be or however dear you may be to your relatives, after your death, you will be consigned to the funeral pyre the very next day and your ashes submerged in water. All signs of your existence will be erased in no time. Not a single part of your dear body will remain on the Earth after your death. So why are you wasting time and energy thinking about your body. On the contrary, try to understand the purpose of the human body. When the shat vikaar (the six distortions) like kama, krodh, lobh, moha, mada and matsar leave the mind, the body will become graceful and attractive on its own. No external embellishment will be needed. The body is swaroop - a reflection of the state of our Self. A calm mind is the gateway to knowledge and wisdom. When wisdom dawns, the body will shine like the Sun. The aura of our body will become pure and illuminated like divine light.

4.13

दॅछिनिस ओब्रस ज़ायुन ज़ानॅहा,
सोदरस् ज़ानॅहा कॅड़िथ अठ्।
मँदिश रूगियस वैद्युत ज़नॅहा,
मूढ़स ज़ानिम नॅ प्रनिथ कथ्।।

"I know how to dismantle the clouds full of water. I also know how to make the ocean empty. I can treat a patient like a doctor–vaidya but, I cannot understand what a foolish person is saying."

Lalleshwari warns people on how to behave with a foolish person. She knows that, it is very difficult for a learned and wise man to understand what a foolish person is saying. She gives some extreme conditions to explain the intensity and importance of this fact. She says, to understand a fool's thoughts is more difficult than herculean tasks like breaking water laden clouds or emptying an ocean. It is even more difficult than a highly skilled job like treating a sick person. In short, she indicates that trying to discuss or impart knowledge to a foolish person will only drain our energy.

शील तॅ मान छुय पोञ क्रंचे,
म्वछि यॅमि रोट मॅल्य् योद वाव।
4.14 होस्त युस मस्त वालॅ गण्डे,
ति यस् तगि तॅय सु अदॅ निहाल।।

"Character and honour are like water kept in a sieve. But if somebody can hold a fistful of air or bind an elephant with a strand of hair, such a person may be able to carry

character and honour and can become an enlightened one!"

Lalleshwari explains how important and difficult it is to maintain character and honour. These are very delicate aspects of life and can flow out like water from a sieve. Maintaining them in life is an Art. Spiritual awareness and equanimity of mind can make it possible. It is a very difficult task but people who can do the following can attain enlightenment.

- Control the air/prana in his/her fist - meaning one who has control over prana and can regulate the movement of prana inside the body.
- Control an elephant with a strand of hair - an elephant represents uncontrolled desires and a strand of hair represents the mind which is very delicate and liable to break with a slight jerk.

The uncontrolled desires can be handled by a very calm and stable mind, which is always vulnerable to the outer forces and weak in nature like fine hair. The mind can only be controlled through breathing. So, the person who has acquired mastery over the breath i.e Prana force, can keep control over

the mind. Only such a person can achieve spiritual attainments and becomes "Nihaal" – a successful one.

4.15
ज़ल थमवुन हुतवह तुॅरनावुन्,
ऊर्ध्वगमन पूर्यव च़र्यथ्।
काठ धेनि द्वद श्रमनावुन्,
अन्तिह सकलुय कपट-चर्यथ्।।

"Stopping flowing water, blowing wind, walking in the air, milking a wooden cow - all these are tricks of ill-will."

Lalleshwari warns the people about the sadhak who shows off after attaining some siddhis or occult powers - like stopping flowing water or making the wind blow etc. These are powers of a very low spiritual level, but which can lure the ignorant. People get mesmerized and carried away by such tricks. The Sadhak gets diverted from the true path and gets trapped in such gimmicks. Hence, she says, these are all tricks of ill will. Such a Sadhak wants to control others minds and promote his/her own importance with a subtle hint of fear. So, she alerts people not to be allured by such supernatural tricks.

यँहै मातृ-रूप पय दिये,
4.16 यँहै भार्या-रूप करॅ विशीष।
यँहै माया-रूपॅ अन्ति जुव ह्यये,
शिव छुय क्रूठ तॅय चेन व्वपदीश।।

"She comes in the form of a mother and feeds you, becomes a wife and showers you with special attention. This is maya – an illusion who takes away the prana. Shiva is difficult to understand, and this is my advice."

Here Lalleshwari explains the various forms of Shakti – the dynamic aspect of Shiva who governs the life of a person. Shakti is the feminine aspect of the omnipresent Shiva tattva. She is in all the three stages of the life of a person. She is present as a mother who nurtures, as a wife who offers all worldly pleasures and finally as Kali who takes away the prana. The feminine powers are very important to sustain human life and finally in to dissolve into eternity too. It is the dynamic form of Shiva. It is not different from Shiva – who is very difficult to understand. Here Lalleshwari elaborates the importance of Shakti in spiritual sadhana. At the same time, she underlines the importance of woman power in one's life. The Sadhak needs to understand, realise and experience the Shakti

Tattva present within. Unless and until the Sadhak understands Shakti, he/she cannot understand the Shiva Tattva. So Lalleshwari says, first understand the Shakti present in human form as mother, Wife and Kali. At a very subtle level, she is communicating the importance of balancing of the male- female aspects in a Sadhak. Unless the Sadhak equally experiences both qualities within, he/she cannot make progress. Here she is addressing a male Sadhak and advising him to understand women and feminine - finer qualities of life. During that time in Kashmir, Women were not given adequate importance and considered inferior in society. Hence, she says, understand various forms of Shakti available around, then only the Sadhak will progress further. Understanding the Shiva tattva is not so easy–this is the updesh–advice.

रव मतॅ थलि-थलि तॉपितन्
तॉपितन् व्वत्तम दीश।
4.17 वरुन मतॅ लूकॅ् घरॅ ऑचि़तन्,
शिव छुय क्रूठ तॅय चे़न व्वपदीष।।

"The Sun doesn't only give light to selected places. It doesn't only give energy to the best places. The wind also doesn't spare any

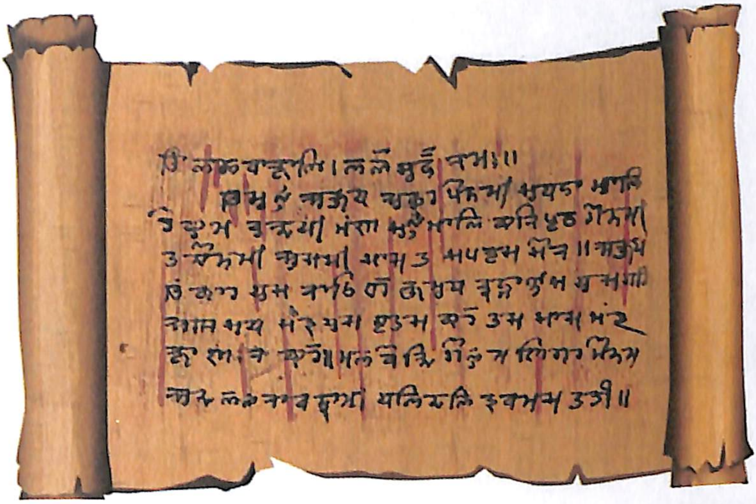
house. Shiva tattva is difficult to understand, this is the advice."

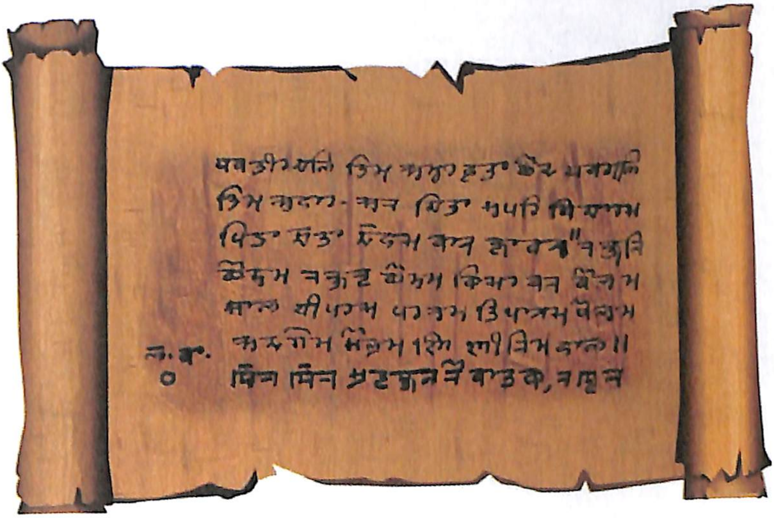
Lalleshwari explains the omnipresent nature of the Shiva tattva. She gives examples like that of the Sun, which doesn't have a choice of shining only on selected places or only on the best places. The wind also enters all houses, it doesn't make a choice. Similarly, the Shiva Tattva is omnipresent and omnipotent. To recognise his presence in all creatures and all non-living things is an art, is the sadhana. So, she says, Shiva is very difficult to understand, and this is the advice.

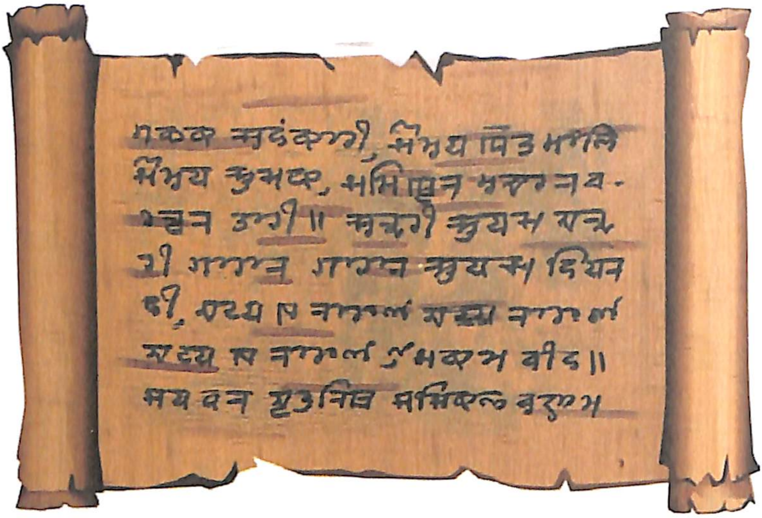
CHAPTER-5

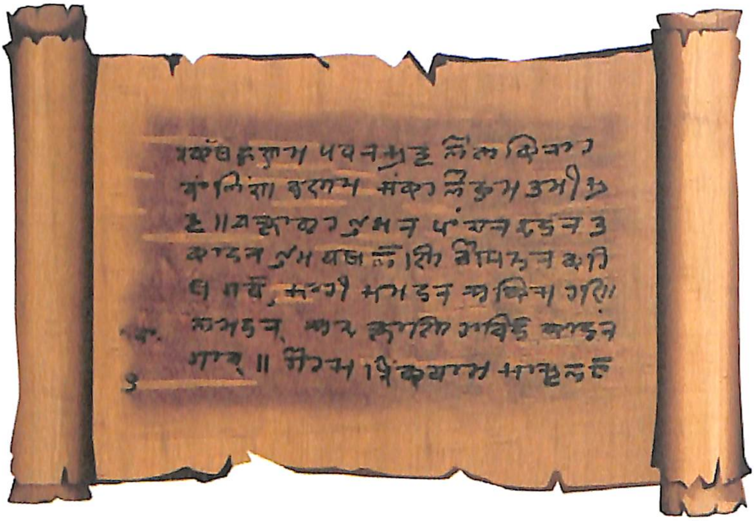
Pranav - Omkar

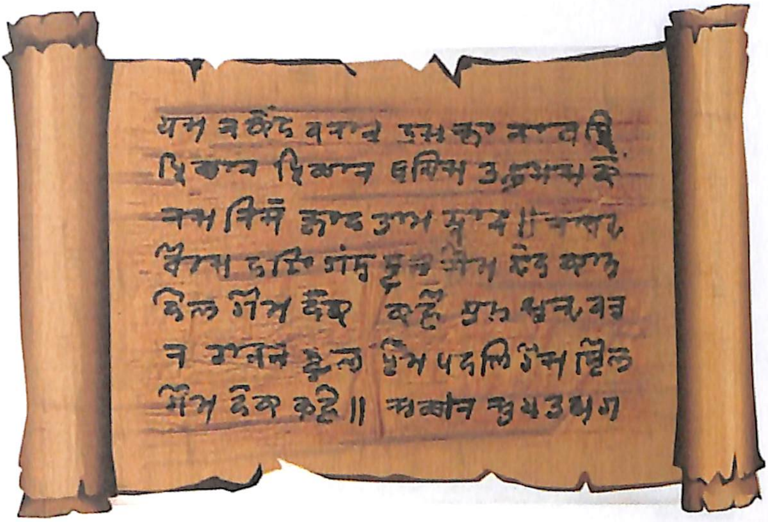
Few Lal Vakhs in Kashmiri Sharada Script

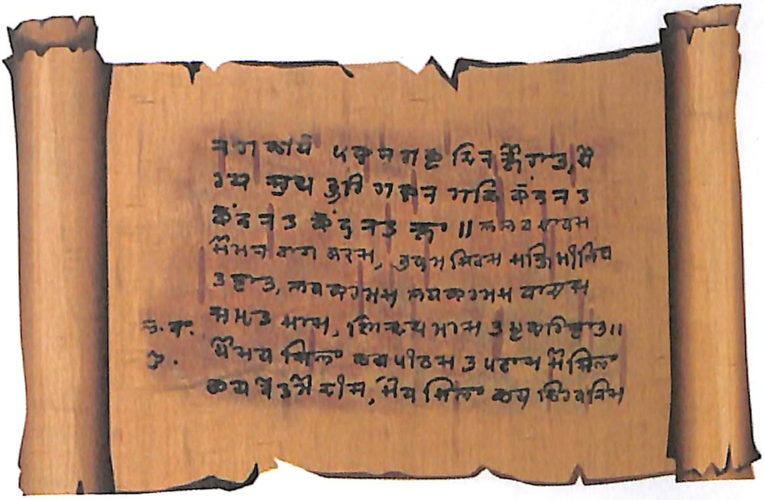


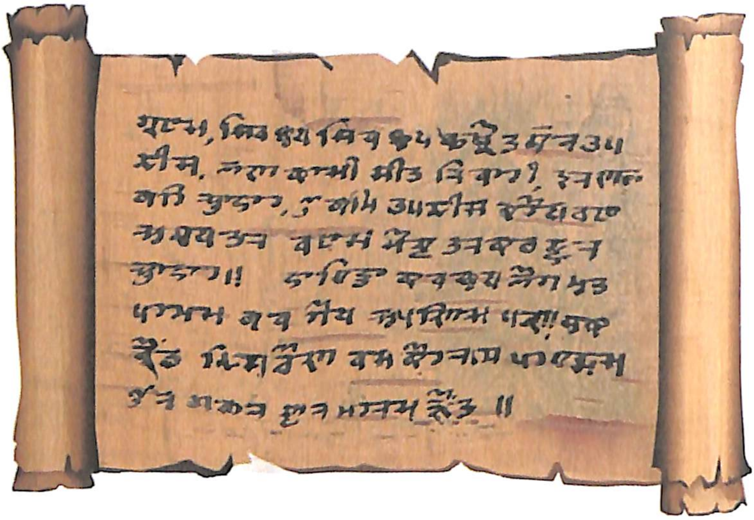


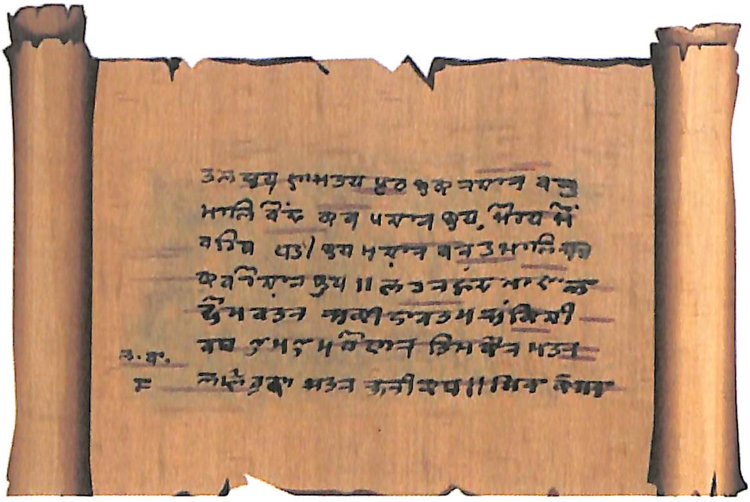


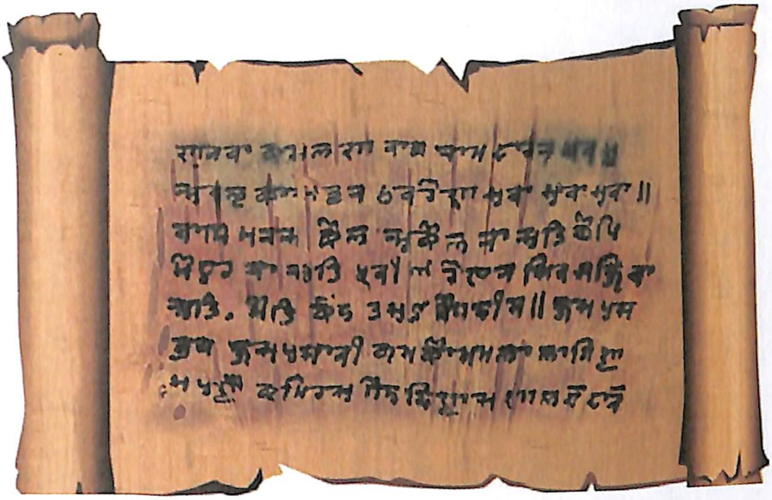


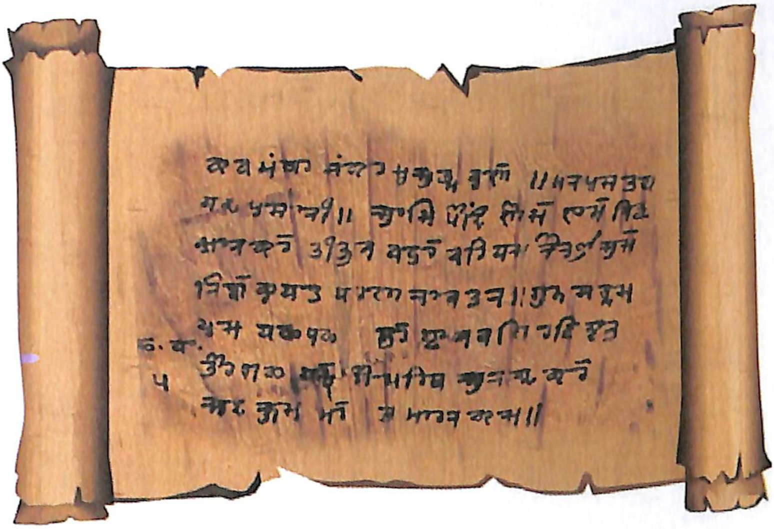












The Art of Living & The International Association for Human Values

Transforming Lives...

The Founder

Gurudev Sri Sri Ravi Shankar

Gurudev Sri Sri Ravi Shankar is a universally revered spiritual and humanitarian leader. His vision of a violence-free, stress-free society through the reawakening of human values has inspired millions to broaden their spheres of responsibility and work towards the betterment of the world. Born in 1956 in southern India, Gurudev was often found deep in meditation as a child. At the age of four, he astonished his teachers by reciting the Bhagwad Gita, an ancient Sanskrit scripture. He has always had the unique gift of presenting the deepest truths in the simplest of words.

Gurudev established The Art of Living, an educational and humanitarian Non-Governmental Organisation that works in special consultative status with the Economic and Social Council (ECOSOC) of the United Nations in 1981. Present in over 156 countries, it formulates and implements lasting solutions to conflicts and issues faced by individuals, communities and nations. In 1997, he founded the International Association for Human Values (IAHV) to foster human values and lead sustainable development projects. Gurudev has reached out to more than 300 million people worldwide through personal interactions, public events, teachings, The Art of Living workshops and humanitarian initiatives. He has brought to the masses ancient practices which were traditionally kept exclusive, and has designed many self development techniques which can easily be integrated into daily life to calm the mind and instill confidence and enthusiasm. One of Gurudev's most unique offerings to the world is the Sudarshan Kriya, a powerful breathing technique that facilitates physical, mental, emotional and social well-being.

Numerous awards have been bestowed upon Gurudev Sri Sri Ravi Shankar which includes Padma Vibhushan (India's second highest civilian award) and the highest civilian awards from

Paraguay, Mongolia and Colombia. Gurudev has addressed several international forums, including the United Nations Millennium World Peace Summit (2000), World Economic Forum (2001, 2003), World Summit On Ethics In Sports at FIFA Headquarters, Zurich (2014, 2016), UNESCO (2015), Parliaments of France, Britain, Norway (2016) and others.

Gurudev has played a key role in conflict resolution across the world including Colombia, Kashmir, Iraq, Ivory Coast, Naxal inhabited regions of India, and many other places.

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The Art of Living

In Service Around The World

Founded in 1981 by Gurudev Sri Sri Ravi Shankar, The Art of Living is engaged in stress-elimination programs and service initiatives. The organization operates globally in 156 countries with one of the largest volunteer bases in the world and has touched the lives of over 370 million people.

The organisation works in special consultative status with the Economic and Social Council (ECOSOC) of the United Nations, participating in a variety of committees and activities related to health and conflict resolution.

In 1997, Gurudev Sri Sri Ravi Shankar also founded the International Association for Human Values (IAHV) to coordinate sustainable development projects, nurture human values and coordinate conflict resolution in association with The Art of Living. In India, Africa and South America, the two sister organizations' volunteers are spearheading sustainable growth in rural communities, and have already reached out to 40,212 villages.

The Art of Living movement has spread peace and transformation across communities through diverse humanitarian projects.

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The Art of Living Programs

The Art of Living programs are guided by Gurudev Sri Sri Ravi Shankar's philosophy of peace: "Unless we have a stress-free mind and a violence-free society, we cannot achieve world peace." To help individuals get rid of stress and experience inner peace, The Art of Living offers stress-elimination programs which include breathing techniques, meditation and yoga. They cater to every age group - children, youth, adults and every section of society – rural communities, governments, corporate houses, etc. These programs have helped millions around the world to overcome stress, depression and violent tendencies. Emphasizing holistic living and personal self-development, the programs facilitate the complete blossoming of an individual's full potential. The cornerstone of all our workshops is the Sudarshan Kriya, a unique and potent breathing practice.

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Shivyogini Lalleshwari

DR. YOGESHWARI BHAT

"Lalleshwari, the mystic Shivyogini lived in Kashmir more than 700 years ago. She voyaged as a spiritual seeker, got enlightened and merged ultimately into the universal energy – the Shiva tattva. Traversing the path alone, her sojourn as a spiritual warrior, was unique. A staunch practitioner of Hathyoga, Trika and Sahaj, she lived in blissful spiritual Ecstasy and spread the message of Love. Her messages were simple, revived as "Wakhs" in Kashmiri language. These Wakhs are throbbing in the veins of Kashmir even today, loved and adored by both Hindus and Muslims alike. She is into the lives of Kashmiris, like the fragrance of saffron in the cool breeze of Spring.

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